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The Wine
of Life

Katherine Tingley




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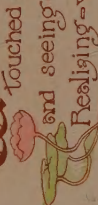
NELLIE M. BRYANT

374 - Warner Street
San Diego 6, California



GREETINGS of the SEASON

WHEN the Divine Light has
Touched our intellect we shall see =
and seeing = we shall Realize = and
Realizing = we shall BECOME



Adhiti Singh

The **W**ine
of **L**ife



Katherine Tingley

The Wine of Life

A Compilation

from Extemporaneous Public Addresses

by

KATHERINE TINGLEY

LEADER OF THE INTERNATIONAL THEOSOPHICAL
MOVEMENT

delivered in America and Europe, principally
in 1923 and 1924; and from Private
Instructions to her Students

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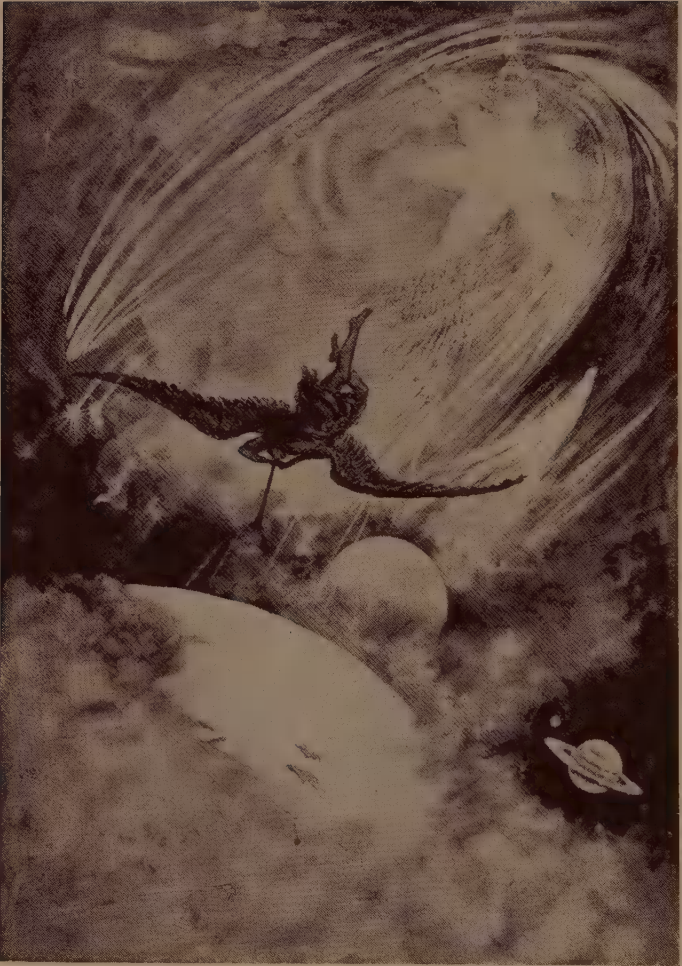
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I dedicate this book to my beloved
Helena Petrovna Blavatsky
and
William Quan Judge,
my Predecessors, for their life-long service
to Humanity.

KATHERINE TINGLEY

*International Theosophical Headquarters
Point Loma, California
January 13, 1925*



Lomaland Photo & Engraving Dept.

LIFE IS JOY!

“The Stars of Morning sang together
And all the Sons of God shouted for joy.”

LIFE IS JOY!

*From painting by the American artist, A. Operti,
in the Author's private collection,
International Theosophical Headquarters,
Point Loma, California*

SUDDEN LIGHT

By D. G. Rosetti

*I have been here before,
 But when or how I cannot tell:
I know the grass beyond the door,
 The sweet keen smell,
The sighing sound, the lights around the shore.*

*You have been mine before,—
 How long ago I may not know:
But just when at that swallow's soar
 Your neck turned so,
Some veil did fall,— I knew it all of yore.*

*Has this not been before?
 And shall not thus time's eddying flight
Still with our lives our loves restore
 In death's despite?
And day and night yield one delight once more?*

The Wine of Life

BY

Katherine Tingley

With Preface by

TALBOT MUNDY

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SVC
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PREFACE

THERE is duality in proverbs as in human nature, and as a man who walketh lamely, so is a maxim in a fool's mouth. A world that nowadays could not exist without advertisement quotes, none-the-less, the truth the wise men know, that good wine needs no bush. The good wine, like the good advice incorporated in 'the Sermon on the Mount,' stands proven from the moment it is tried. But who shall try it, unless told by someone who has tasted first, how good it is?

So it is we ourselves, and not the wine, who need advertisement. There are so many vendors at the corners of the streets these days, too many of whom offer stuff that sets the teeth on edge. So many of us have pursued too many Jack-o'-lanterns in the hope that one might lead to magic springs whose crystal draught should bring us back to sanity from out the turmoil of mad egoisms. So few of us agree on one solution of life's riddle, although almost all agree on what it should accomplish.

It must inspire, because it honestly explains what seem to be injustices; and that, without explaining them away with metaphysical negations. It must

appeal to human reasons. It must comfort by its indication of a hope for all humanity and a contenting duty for ourselves; because unless we, too, may have a hand in it, there will remain those twin foundations of all bitterness — the theory that men are free and equal, and the fact that they are not. No favored few may be allowed to claim advantage in a plan that shall appeal to all of us; nor may we all be leveled down to mediocrity.

Above all, what is offered must be practical, as well for those in prison as for others, whose offenses against humanity have not yet brought the inevitable retribution.

The search for the lost key to the perplexing riddle has created so much argument, and has given rise to such a medley of diverging creeds, that though the sweetest singer in the world should tune a harp and fill all air with Hope's divinest melody, not many would be found to listen unless served with warning that the song is good.

We should ask, and not unjustly, what the singer knows? And whether this is not one more of those alluring siren-songs that have decoyed unnumbered victims to the crags of irresponsibility and hopelessness and despair? Those many of us who have studied most of the world's creeds, and have been

tempted this and that way until brought up short by the "thus far and no further" signboard that they all oppose sooner or later to the inquirer's thought, might well ask whether this is not another of those *culs-de-sac* so hugely harder to escape from than to enter. Life, when we have trodden many roads in vain, seems too short for new experiments.

But here is a great woman who has spent her life in the heroic service of humanity. Each word she writes is from a store of gained experience. She has endured all persecutions and withstood all efforts to reduce her to the ranks of merely rich or merely popular celebrities. Long years of doing — in the slums, the prisons, hospitals — on lecture-platforms — in Cuba — all over Europe as well as the United States — around the world and back again; and now, at last, she writes a message to the world. What is it?

It is something new, and most amazing good. Hers not the trick of salesmanship that, in the jargon of the mart, would capitalize her own experience and personality. She sells us to ourselves; she has no other wares to offer. Hers is spiritual alchemy. She knows the gold of human nature, and can find it and transmute the dross by the appeal to what is sane in us, and decent, and aware of dignity.

And so, because we weary of new creeds and

of old efforts to convert us to a sense of our iniquity; because so many men and women have been crying "Lo, here!" and "Lo, there!" pointing to solutions of life's difficulty at the far-off rainbow's end; because there still persists in us a hope for all humanity beyond the reach of circumstance to kill, this book comes opportunely. For it enlightens us by kindling the light within ourselves. It is old wine. It has been bottled from the cask of ages by one schooled through many lives, and he who drinks deep of it will feel no after-pains. The world is tired and thirsty, and this wine is good.

—TALBOT MUNDY



Lomaland Photo & Engraving Dept.

SUNSET-GLORIES OVER THE PACIFIC

Seen from the heights of Lomaland, International Theosophical
Headquarters, Point Loma, California

NATURE, THE MIGHTY MOTHER

I have looked over the blue waters of the Pacific; and watched the sun rise above the mountains and listened to mocking-birds singing; and the beauty of the awakening world grew marvelous for me with suggestions of the hidden harmonies of life. Then I thought of humanity, and wondered what would happen could the veil of external things fall from before our eyes and reveal the glory of the spiritual laws of Life.

REINCARNATION

*“Look nature through, ’tis revolution all;
All change; no death. Day follows night; and night
The dying day; stars rise, and set, and rise;
Earth takes th’ example. . . .
All to reflowerish fades;
As in a wheel, all sinks, to reascend.
Emblems of man, who passes, not expires.”*

—Edward Young

Nature, the Mighty Mother

“Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

“And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of Matter, she shows her treasures only to the eye of Spirit — the eye which never closes, the eye for which there is no veil in all her kingdoms.

“Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal — beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.”

— H. P. BLAVATSKY in *The Voice of the Silence*,
translated from

“The Book of the Golden Precepts”

NATURE, THE MIGHTY MOTHER

I — THE MIGHTY MOTHER



I HAVE looked over the blue waters of the Pacific; and watched the sun rise above the mountains and listened to mocking-birds singing; and the beauty of the awakening world grew marvelous for me with suggestions of the hidden harmonies of life. Then I thought of humanity, and wondered what would happen could the veil of external things fall from before our eyes and reveal the glory of the Law. . . . We should stand in silence motionless, thrilled through with the grace and plenitude of its compassion.

Long ago there was a time when men lived in purity of thought and act, and knew little of selfishness, and moved through the experiences of their incarnations not bound down or interfered with as the human mind is today. Better than we do they understood how to conduct their lives: there was not the rush and whirl of things; they lived more inwardly, in communion with what is best and noblest; — the splendor of spiritual life was manifest, and through all human consciousness shone deepest reverence for Nature and truth. Better than we do,

too, they knew how to work with Nature; and found in her something the people of modern times have never discovered.

How many today are satisfied with their lives, or sure that they possess the truth, or know whence they came when they were born, or, after death, whither they are going? — Yet there is a promise in our hearts and in the Divine Law that all that mankind has been, it shall be again; and all that we have forgone we shall recover.

We lost touch ages ago with the Mighty Mother, Nature; and now need to go to her again, for the most part, in her forests or on her hill-tops or by the sea-shore, to find our own souls in her quiet places, and to learn that all matter responds to the spiritual touch. Out beyond hearing and seeing and thinking are infinite Laws that control our lives: divine Laws hold us in their keeping; and immediately behind the veil of visible things, and but a little way from the consciousness of our mortal selves, are Higher Forces at work for our good.

They speak to the soul to make the way broad and beautiful; they speak to us at all times through the sunlit sky and the starlight; the shining silences of Nature proclaim to us always the greatness of the world and the hidden grandeur of man; so that in the desert, in the deep caverns of the earth, under the heaviest weight of sorrow, "he that hath ears to hear" is never alone; and were he lost in the great waste places, or in a rudderless boat on the open

sea, or were he on the brink of created things and far from the world of men: he would carry within him still the Kingdom of Heaven, and might find in his heart all the revelations for which humanity is longing.

It is the Spiritual Message that the world is crying for: a baptism of the spirit of the Divinity of Man, whereby we should be made to realize that the heavens are opening to our needs; that the light is breaking and new stars are shining; that the things we do not see are greater than the things we see — what the heart yearns for more than we know; that Nature is supremely just, and in all this grand universal Scheme of Being not a thought, not an aspiration, not the smallest effort is lost or wasted.

You who are despairing, who have little faith in yourselves or hope of tomorrow, or belief that you can control your conditions,— seek aid here of the Great Mother: look up into the blue sky or the stars; catch in the air the feeling of her universal life; and then examine yourselves; and discover that many of your sorrows have come to you because you have not been willing to suffer.

I find treasures of experience in suffering. Any real attainment must come through discipline; and no matter how it may be outwardly, we can meet it as that which will call forth the stronger side of us, until it becomes at last the pride and joy of our lives and we love it as we love the sunshine and the aroma of flowers.

We cannot succeed unless we work with Nature: who will not accept half-hearted service. We receive no answer when we call to her only in moments of dilemma or disappointment, and then turn again and desert her. She has no word for the insincere or indifferent; she responds only to those whose minds are awake to the highest aims.

It is as we reach out in thought to the best and noblest that her answer comes back to us, and out of the great dark surroundings of life dawns the enlightenment of the Inner Man, when the Soul of Man shall speak, and we who were under the shadow of our affairs and difficulties become aware that this is indeed the Gods' universe which Divine Laws do govern, and that Nature is all friendly and humanity need not be otherwise,— for there is no need for all this human quarreling and fighting and doubting: could we trust ourselves, we should trust our neighbors; could we trust our neighbors, we should trust the Divine Law; then we should know that life is beautiful and true.

Fear is the basis of all discouragement. Only cultivate fearlessness in meeting the trials from without and the weaknesses within, and you cease to be alone; you attain discernment of a grand companionship ever present with you, and become aware of the God "that is within you and yet without you," — the Everywhere-existing whose

voice you may hear, listening for it, in your own spirit, and no less in the murmur of the brooks and in the birds' chorusings: for the Mystery in the heart of Nature is also the Mystery in the heart of Man; and the same wonderful powers are in both.

The secret of life is impersonal love. It is impersonality that is our great need today; impersonality wins her secrets from the Mystic Mother. If we dismiss the idea of a personal god, and dismiss our own personalities with all their limitations and misgivings; if we carry our minds beyond self into the limitless, our thought into the universal order; and from the inmost recesses of our consciousness regard the universe in its magnificence, until, lifted out of ourselves, we recognise within ourselves greater things than ever we have dreamed of, and draw near to inspirations unendingly beautiful and rich; and make question then as to the interpretation of it, and the meaning of all these limitless rhythms of law and order that throng the immensity of space: her answer will come back to us, and we shall behold the universe as the outgrowth, the expression, of an infinite scheme proceeding from an Inmost Source beyond our comprehension — the Fountain, the Center, the Unknowable Absolute Light: flowing out from Which, following the plan of evolutionary law, passing through the many lives ordained for our growth towards perfection — we are here to work out the purposes of existence.

II — THE KINGDOM OF HEAVEN

Godlike qualities lie sleeping within us: the spiritual things that mark us immortal; for here within the heart is the Kingdom of Heaven, and the only recompense a man needs is to become aware of his own divinity. It is there, a creative power within us, by whose virtue he who has patience to endure and work shall behold the fruit of his efforts: the human family glorified and brought to the goal his heart tells him may be reached.

An order of life shall yet be established by Those who have gone through the schools of experience, birth after birth, round after round, until they lifted themselves out of the strain and sorrow of the world in order that they might heal the world of its strain and sorrow; and their building will be of a new kind — a type of civilization higher than anything we have read of or imagined. The minds of men will expand in the atmosphere of universal brotherhood till all are orators, geniuses, wonders; earth will give up its secrets and the stars declare the mighty mystery of their lives; things of old unheard of will come from the hearts of men; we shall hear the answer to the pleadings of the advance-guard.

How many believe it possible to establish the Kingdom of Heaven upon earth? The majority even of the so-called spiritually-minded carry their thoughts into far spaces when they think of it; yet it is here within the heart; it is in man; it is on earth,

and we can come into it because we are part of the Universal Scheme. The grandeur of creation, and all that vast quietude above us,— the mysterious sublimity we look out upon,— proclaim to us that which *no man sees, none regards: and that this earth is the paradise of God, the place of souls or angels, the gate of heaven;* — and yet we have seen in the flowers and in the stars only that part of them which many have seen; and heard but what many have heard in the winds and in the roaring of the sea. There are millions of lights in heaven we have never caught sight of; there are millions of planets evolving; and wonders in the world around us of which we have never conceived.

Some day humanity will find a way of living more apart in the outer sense in order to come more closely together in the inner; and that far from the strained tied-up condition of our cities we shall be out always in her wide domains with Nature where her morning silences shall assure us of the presence of the Divine, and we shall walk with God daily and read the mysteries of the Eternal in the lights of heaven and the blossoms of the valleys, and in every blade of grass by the roadside and every godlike attribute in man. What noble things we love now, we shall love more; what is beautiful to us now will be much more beautiful; the heights our souls aspire to, that seem now so far beyond hope of attainment, will be ours.

There is no limit to the possible expansion of human life and the growth of the Soul — here on this

earth which is the Paradise of God and the place for Souls to love and serve and grow in, working on and on toward the perfection of mankind. Nature is entirely beneficent; the universal laws that have us in their keeping are forever dependable; the God in us is always striving to bring us to that higher life which is lived solely to benefit mankind; the Souls of men are calling always to the minds of men to listen, obey and be free.

The Soul is not a thing to be set aside, and as it were locked up for awhile and brought out upon occasions. It is that nobler part of our nature that rises to every situation and meets it with patience and courage,—the power that often sweeps into a man's life unawares and carries him out beyond all brain-mind thought into the great broad road of service. It must be given breadth and scope and the large environment it demands.

The knowledge of it comes not in any world-startling or magical way, and is not to be purchased save by the surrender of a man's passionate and lustful nature to the God within. It is a knowledge that steals upon us in the quiet of the night-time and in all our peaceful moments, when we serve our fellows and ask for no reward but the glory that shines through the silence on him who has done his utmost, and the peace of mind that is for those who are striving.

Through our smallest actions it may enter: when we are at our best and in love with what is truest

and noblest; when we are in despair, yet cling to our high ideals and dreams. Something comes home to us, and we say, *This will of mine is free, that but now wavered and was surrounded and oppressed; I can look with perfect trust into tomorrow and into eternity.*

It is a knowledge that must be evoked from within: each must earn it through his own efforts; it cannot be conveyed in words; the greatest of seers could not explain it, nor the greatest of orators make it clear. Each must find within himself the light and the key, the fire and redemptive stimulation: making his mind free and receptive as the flowers to the sunlight; awaking to the glory of the morning and ascending to the mountain-peaks of light.

But let a man seek it for his own sake, and all his efforts will amount to nothing: he must do it for the salvation of the race, aware that there is no separateness on the inner planes; that we are all brothers and our brothers' keepers, and that not until we get real knowledge of the inner self in ourselves can we interpret our other selves, our fellow-men. We must understand the delicate and intricate interaction and functioning of the different parts of our own being before we can claim understanding of the laws of universal life.

At any moment in every life the hour of revelation may be at hand. It requires no epoch or special season, nor the beginning or end of any outer cycle. In regions within ourselves where intellect is not, but imagination has full scope for its greatness, we

touch the Infinite off and on at all times, and stand on the brink of vast possibilities and truths. We can draw upon resources greater than we dream of.

Imagination is not the peculiar property of men of genius and exceptional talent, but a power innate in everyone, and that which might help each to find his Soul. It is the handmaiden of the God in man, and our guide into that Kingdom of Heaven within, which is the realm of thought where the Soul speaks to the heart and mind . . . in the silent places of our lives, in the moments when we verge upon greatness, when an overwhelming consciousness comes in upon us of the universality of the Divine Life, and of the divine possibilities latent in man; when the silences of great Nature cry to us tidings of the God in ourselves, and we feel the nearness, the companionship, of That which it would be presumption to define, but in Whose universal presence we must tinge our thoughts and feelings with a certain solemnity, a mystery and grandeur . . . before the Mirror of this Infinite Beauty — in the Temple of this Majesty — standing in an attitude of larger reverence . . . in silence. . . .

III — THE SONG IN THE SILENCE

In silence we must stand . . . to gather out of that solemn beauty the joy humanity needs. . . . Much more can be expressed through silence, always, than through speech. The inner life which is music—

the overtones and undertones of the universal harmony — is only accessible in the silence. Music lifts for awhile the veil between ourselves and the Unseen, the Unspoken, the Unknowable; but there is a music that cannot be heard — that the heart can feel and the soul realize and the mind reach to — so potent that it is without outward sound.

Before ever man was on earth, Nature, dwelling alone in her beauty and secret mysterious power, felt the need of some grander manifestation of Divinity, and as it were cried aloud to the Higher Law to bring a new power into the world; and in answer to her prayer Man stepped into the arena of life — Man the Master, thrilled through and held and controlled by the Divine Spark, the spiritual center of his being. Then when thus the Human Soul was first incarnate here, out of its own inmost depths and out of the heart of the deep silences of Nature a glorious song arose that swept and echoed through the universe,—

*“The Stars of Morning sang together,
And all the Sons of God shouted for joy;” —*

the Soul of Man and the Soul of Nature singing in harmony; and the song became assimilated with the silence of the stars and the mountains and the murmur of the forests and the seas, and has sung itself down since through all the reaches of time: its magical overtones, heard in our hearts, reminding us of our lost godhood, of our goal which is perfection, and of the unflinching courage proper to us as souls.

Only in the silent and secret recesses of our being can we hear it; only there can truth be fully known. When the outer senses are stilled, and self-control takes possession of the mind, listening inwardly, one may hear the deeper notes of the divine melody.

It works on inner and quiet lines; touches our consciousness here and there, quickening it to greater sensitivity.

Our outer ears are deaf to it because we have willed them away from hearing; our minds cannot perceive, because with our indifference we have rebuked the Higher Law, and allowed the confused thoughts of the lower man, mean or doubting, to keep us in the shadows; and yet I know that wherever we might be, in the darkest corner of the earth or the most beautiful, were our sense not dulled with the noise of the world we should hear the Grand Symphony.

Go back in thought to the time of your childhood, when the world was beautiful to you, and such appreciation of the fullness of life came over you that your inmost soul told you of its own divine nature, and you felt in your heart the presence of God: you caught the sound, inwardly, of the mighty undertones and overtones then!

To all of us such moments of revelation come; and if they pass quickly it is because our thoughts run so in the grooves of self, and we hold our minds, which, divested of self-satisfaction, might become superb factors in the refashioning of human affairs,

too often as if each day were eternity and our business in it nothing but to make trouble for ourselves.

As a child in the woods of my father's estate in New England I learned to love the silence. There was always a song for me in the noiseless waters of the historic Merrimac as they swept along the woodland shores towards the sea. The quiet of friendly pine-trees soothed my unrest: they seemed to me dear companions of my own, set there to guard the secrets of Nature. The birds in my imaginings were darling wood-fairies, messengers from some inner and lovelier land; the fragrance of the pines and laurels was the breath of the Great Spirit, the Love that brooded over all things. I felt as though I were some winged thing; at unexpected moments a Master-Power awakening within me filled my brain with pictures that came and went. It spoke to me through the silence of the pines; and when a bird chirped or a small breeze stirred the branches, the sound blended in my thought with infinity and became for me a message from the Divinity within.

It all came back when I went up into those same woods at 'The Laurels' again a few years ago. The old beauty was there, and the feeling of the infinite life above and about me and the Infinite Presence I could trust: God that is all-beauty; the Reality behind this world of appearances; the Supreme beyond the range of thought, "in whom we live and move and have our being." I never was so sure of the greatness of humanity, never so sure of myself,

as I was then, out under the old pines and oak-trees, with the sun shining down through the leaves and gleaming between the tree-trunks on the Merrimac, until every ripple seemed sacred and a reminder of the warmth and glory of life. I felt through sun and trees and river the immeasurable joy that flows towards us forever through shining Nature and her silence. . . .

And then came a pang because humanity will not believe, since it does not hear and see; and will not listen for the great Song of Life, and is shut out from all this sacredness, and dwells exiled and oblivious in this radiant universe its spiritual home, and knows nothing of the inward beauty, the symphonies that are yet unheard, knows nothing of the divinity that thrills through ourselves and all things.



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"FLOWERS AMONG FLOWERS"

A group of little folk with their teacher in the gardens of the Râja-Yoga Academy, International Theosophical Headquarters, Point Loma, California

THE SACREDNESS OF THE MOMENT AND THE DAY

“Listen to the Salutation of the Dawn! Look to this Day, for it is Life, the very Life of Life! In its brief course lie all the possibilities and realities of your existence — the Bliss of Growth, the Glory of Action, the Splendor of Beauty. For yesterday is already a dream and tomorrow is only a vision; but today well-lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well therefore to this day! Such is the Salutation of the Dawn.”

—*From an ancient Book*

From "INTIMATIONS OF IMMORTALITY"

By William Wordsworth

*Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But He beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.*

The Sacredness of the Moment
and the Day

“The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself, the Impediment too is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of; what matters whether such stuff be of this sort or that, so the Form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, ‘here or nowhere,’ couldst thou only see!”

— CARLYLE

THE SACREDNESS OF THE MOMENT AND THE DAY

I — FIRST THOUGHTS UPON WAKING



TRUE Theosophist will conduct his life as though each moment were the most precious in eternity: keeping an endless sacred festival in his heart and living all the year in the joy of service to humanity.

No day is commonplace if only we have eyes to see its splendor. With every nightfall a door is closed for the soul. Other lives and myriads of days will come to us, but never just the day that is ending: never that environment, those moments, those opportunities. They are gone; and long cycles of effort must be traversed before what they offered can return.

This very day we can make or mar our lives, and render them a blessing or a blasphemy. We can fill all the hours of it with such powerful affirmation of our hopes that they will become the world's hopes and the illumination of all life; no duty can come to our hands in it, but will bring us the possibility of doing kingly service.

Hence the importance of our first thoughts upon waking.

If one rises in the morning in a mood through

which the Soul can express itself, one is at peace during the whole day. Remember how great is the creative power of the imagination; build up with it, upon waking, a picture of hope and joy; lay aside all that belongs to the lower self, and going up into the temple of the heart, dedicate the day to self-purification,— and you invite an invasion of the Gods.

But rise with the brain-mind dominant, and a day of perplexing difficulties awaits you. . . .

II — THE SOUL'S INSPIRING LIGHT

Many of the greatest minds, in spite of all their knowledge, have come down in history as failures because they never found the inspiring light of the Soul. Study the lives of our writers, teachers, musicians, poets, inventors, and statesmen, and you will find how often, just when it seemed they were about to reach the heights, they faltered and failed, because they had been straining the brain-intellect — living wholly in that side of their nature and ignoring the sustaining spiritual power. The brain-mind is apt thus to exhaust itself in research and vain endeavor. We lose our way when we turn from the path of spiritual discovery.

Others, again, advance to a certain point and then hesitate and fall away because in the limitation of their lower mentality they expect results at a certain time: they must have their rewards, as they must have their dessert after dinner, or they would

lose their peace of mind. But the real seeker is indifferent to results; forgets himself altogether in the service of others; nurses in his nature the gentle and earnest spirit of justice, and treads the path carefully lest he should place one stumbling-block in the way of those who follow after.

III — FASHIONING YOUR TOMORROWS

You ask, If I am divine by nature, why have I so many efforts to make, and so often unsuccessfully? The answer is that it is a part of the Scheme of Life. We are born into this world that we may grasp our opportunities to assert the nobler side of our consciousness. It is the law that man shall ever be changing, ever growing: the Soul's designs and the processes of its evolution move him, interiorly and otherwise, from condition to condition; the whole purpose of life is change, growth.

Some Theosophists are burdened and aged by the consciousness of their failings: to me, to give way thus is the sin against the Holy Ghost. Remember that two things cannot occupy the same place at the same time; and that of the two Companions, either the angel or the demon must win; they cannot both be in possession. There is great danger for the one who in working towards his Higher Nature permits himself to dwell too long upon his failings. Indeed, to think of them at all is a mistake, and a sign that the courage is weakening.

Do not obscure from your vision the glory of your tomorrows by brooding on the gloom of your yesterdays! The brightest of us undervalues his powers. One half our battles are defeats because we have so cultivated fear that we dread to undertake them: the human mind, conscious of its unworthiness, enters the path half afraid and with hesitation, and is eternally looking towards the goal instead of taking each day as it comes with affectionate determination. There is a great lesson to be learned from these experiences: dealt with in time they often lead to splendid victories.

Life is a struggle and it should be: struggle is part of the divine scheme. What use would there be in living if we were born perfect? It is the growth of the soul, the unfolding, the effort to attain perfection, that is the incentive. The well-balanced know that every temptation is heralded in one's mind; and that no evils come up and press in upon us and force us to action unpreceded by the warnings and reminders of conscience.

So, if you are looking for rest and relief and peace, or for the love of your comrades, find what you desire by giving it forth out of the treasure-chambers of yourself. Thought is of little value unless it generates thought: by the power of imagination create within yourself the Divine Warrior. Begin to fashion your tomorrows by shutting out your yesterdays' weaknesses; go forth into the day and its duties with mind open to the light and trusting

in the God within, the Divinity at the heart of things; saying of that Higher Self, *I will arise and go to my Father*; and to the lower, *Get thee behind me, Satan!*

There must be shadows, but we have the power to dispel them. When discouragement comes, and doubt and lack of faith, that is the time to bring imagination into play, to invoke the power of silence, to dig into the inner depths of one's own nature and discover there the beauty and grandeur of life, the glory of the Law. . . . Had we no difficulties we should make no effort. Had we no temptations there would be no need for self-control. Had we no trials there would be nothing to call forth our patience and trust. — Trust in what? — In those universal Divine Laws that hold our life in their keeping. They are there, and all existence is governed by them; and therefore those who base their living on law and order are on the path of progress whether they know it or not; and those who live without discipline are retrogressing.

IV — DISCIPLINED METHODS OF THOUGHT

System, self-discipline, orderly habits: these are the things that set the soul free and allow the mind to gather such breadth from its experiences that it comes to see itself a factor in the infinite harmony of law-governed manifested being. We have to learn to conserve our energies if we are to do our whole duty by the world.

How much we waste in a day for lack of this knowledge! How we talk ourselves to death on trifles, and die of chattering long before our time! What scrapings, tearings, worryings, and confusion the poor brain-mind suffers where there has been no self-training in disciplined methods of thought!

The time is coming, not in this life perhaps, but some day, when we shall find it difficult to talk at all. Then what wonderful energies we shall conserve for use, in our own homes, and day by day! We shall realize how great is the power that lies dormant in us; and establish a right royal acquaintance with the Higher Self; we shall no longer worry our brains into uselessness.

Stop worrying! That one habit has destroyed many homes and many nations, and well-nigh shut out the light of the world. Stop worrying! If a cyclone threatens, do not be troubled. Let it come! See to it that you have done what you can to protect your fellows; but for yourself, refuse to loose hold of your trust.

Preserve it especially at night. We cannot reap the real benefit of sleep if we enter upon it negatively, in ignorance, carrying to bed with us our fretfulness and dislikes, despairs or hatreds. To retire in the right spirit is to set aside the worries that have followed us during the day; to shut all doors that have invited us into realms of unreality; to pass into sleep resting on the True, in a mood of utter trust in the wonderful Law and Mystery of Universal Life,—

and holding within a clearly defined aspiration for a better and sweeter tomorrow, and that we may wake fortified in the strength of the Soul's majesty.

Learn thus to conserve energy and the days and moments become ever more and more laden for you with beauty and meaning, until presently the great flower of enlightenment will bloom. At first all may be mystery and a conundrum; but hold the aspirations at heart and the great ideals ever before you, and the knowledge latent in you will open to your search, and you will take your position, and find in due time the peace that brings with it perfect understanding. Remember that these minds of ours that do so much thinking and cross-thinking and twisted thinking, and lamentable thinking sometimes, are but instruments for the Soul, the Master of all Music, to play upon.

V — TOWARDS THE GREAT PEACE

Rest within yourself: do not depend upon another for your happiness! The moving away from the central source of one's inner life and from the duties near at hand has prevented spiritual growth in thousands, and wrecked thousands of lives. It is by endeavoring to do the great things rather than the small that we fail to find and follow the Law and to realize that our hearts are pulsating every moment in harmony with the finer forces of Nature and the inexpressible vibrations of Divine Life. It is ignor-

ance of these facts that causes so much unrest in the nature of man.

One of the greatest obstacles on the upward path is extremism: where the brain-mind has fashioned the way and the method and worked out its comparisons and put forward its severe criticisms of life. There is always a danger in such cases of the dogmatic attitude, and of finding oneself in a rut instead of swinging far out into the universal thought and moving forward along the broad road of spiritual effort. The strain that I know exists upon the body and mind of the extremist is terrible. Though no motive may be behind to do wrong or get away from the true, where there is that intense impulse to be doing something — to be getting a result without learning how, or bringing about some quick action contrary to one's better judgment — there at once the whole make-up begins to deteriorate; and in weeks perhaps, or months, something may happen that will cause its complete undoing. This extremism becomes in time a mania — a kind of insanity; and the brightest minds are often caught in the reaction.

Safety lies in keeping to middle lines. Do not look for phenomenal occurrences, nor expect any startling manifestation through or for yourself. The Divine Laws do not work that way, but in silence in the inmost part of our being. One must not take a yardstick to measure one's spiritual advancement. And remember that if you drop a single note in a melody, the whole piece is spoiled; and so it is in

our lives: the perfect harmony cannot exist if a false note is struck anywhere.

A new life must come to humanity, else it will surely go down in darkness. We must be impatient in the knowledge that we have within ourselves divine potentialities, and that to serve is to do what our souls long to do; so that all mankind may have glimpses of the blue of the future, and out beyond the shadows and horrors of the present behold the morning-star of a brighter day arisen.

For we plow the way for the human race. We cannot move along this path by ourselves, nor advance alone towards the Great Peace. We may not rest in the joy of being blessed, for that is selfish, but by our devotion must bless the whole world.



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"PARSIFAL"

By Reginald Machell, the English artist. This painting is in the Author's private collection, International Theosophical Headquarters, Point Loma, California

DEATH AND REBIRTH

Reginald Machell's explanation of his symbolic painting:

Parsifal, the pure knight, resisting the seduction of Kundry (the lower nature), breaks the power of the magician Klingsor (the delusive force of evil) and liberates the soul from the prison of the body. Kundry dies at the feet of her redeemer, the higher self (Parsifal).

DEATH AND REBIRTH

*“Death is another life. We bow our heads
At going out, we think, and enter straight
Another chamber of the king’s,
Larger than this we leave and lovelier.”*

— *J. P. Bailey*


Death and Rebirth

“There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve Humanity. For those who fail there are other lives in which success may come.”

—H. P. BLAVATSKY

DEATH AND REBIRTH

I — WE KNOW THAT WE ARE DEATHLESS

HEOSOPHY shows the glory and richness of what we call death, and how pitiful a thing it is that we should mourn for the dead, of whose immortality our very memory of them is a token, and a sign that we shall meet them again.

Until the Russian Light-Bringer, H. P. Blavatsky, came to America in the seventies, nothing had been offered in our modern age that pointed the way or made clear for our vision the grandeur of the Great Change; but now doing and thinking and suffering are guiding us toward realization of her teaching as to the divine beauty of the Laws that govern every phase of life.

We are outgrowing fast — evolution is helping us to outgrow — the old idea of a personal God; and with it must go the concept that a man's soul enters this world newly-created from such a deity's hands.

We grow towards knowledge that in the great economy of Nature a soul born here comes as a guest out of far realms in eternity: a guest of whose past we know nothing but that it has lived through

the ages: and abides here for awhile, and goes.

Whither? — When we brood on that which is immortal in ourselves the answer comes back to us out of the Living Silence, and we know that life is eternal, and death but a stepping forth into larger fields of life.

When one we love is so released we are given opportunity to realize the majesty of the Higher Law, whose manifestation then is so close to us; and to turn our thoughts from the impermanent to the permanent, and away from all that holds us to our limitations.

There is indeed that in us which is mortal and has no place in the eternity of things. It belongs to this present life only, and must be thrown aside at last.

But deep in our hearts we know that we are deathless, and that within us are the starry light and the wonderful places where truth abides.

The external and fascinating attachments which we hug most dearly will fade away; but this bright and inward knowledge will never desert us.

II — VAST POSSIBILITIES AND ENDLESS OPPORTUNITIES

None should be so immersed in his personal concerns as to lose sight of the time when he, too, must take his place in the Silence. Many, working against themselves, spend two thirds of their time

seeking knowledge from this writer or that, and following fads and fallacies and absurd teachings; so that when the hour comes for them to shuffle off this mortal coil, they are wholly unprepared for the new life Nature has in store for them; but it is possible to live as the flowers do, welcoming death when it comes as a change one has expected but has never learnt to fear.

Indeed, we should live, I think, twice as long as we do could we but rid ourselves of the fear of it, and perceive that it is a new birth, and know that it is life, and realize that it is joy; beyond the present moment and beyond the end of our days looking forward to vast possibilities and an endless succession of opportunities; aware that one life is not enough: that the soul could do justice neither to itself nor to the universal plan without the large experience of many.

We might awake each morning in such self-forgetfulness that were death to visit us at noonday we should accept it with as much gladness as we do the smiles of the sun. On rising and before sleep, and indeed through all our duties in the daytime, we could hold to the idea that the Higher Laws exist: that they brought us into life and will take us out of it in a way more merciful than we with all our planning could devise; and we could go forth at last with broad vision and deathless trust, feeling only the beneficent glory of the change.

For though a man is hanged, or dying in the

depths of degradation, that Compassionate Law that is a part of our natures takes command at the passing; and whatever the mistakes may have been, or the ignorance or the sorrow, there is an hour or a moment of glorious victory in what to our eyes seems the tragedy of death. It comes to the dying man when he feels that he is being released; and stepping forth into the unknown, knows that he goes not unprotected, not without companionship; for it is the Knower, it is the Great Warrior, it is the Eternal Self that is there with him; and the Soul arises in the power of its divinity and knows no fear nor pain.

When the eyes were closed and the lips silenced, I have seen the light and beauty of a great illumination on the sweet faces of the dead. . . .

III — PASSING INTO THE WORLD OF LIGHT

Though seemingly remote and unknowable, the Higher Law with resistless force guides man to the destiny he has carved for himself.

As Nature works in her unseen processes, so does the Soul, set free. Having gone forth, it seeks its own: not at some point in space as the theologians teach, but in a condition in which, freed from the body, it may gain strength and knowledge; recalling in the silence its old victories until, having learnt the lessons they teach, it may put forth towards fresh experience and take up anew a tenement of the flesh.

When we consider the mercy that comes to our

rescue,— cares for us in spite of ourselves,— liberates the Real Self in us, and allows it to move into the new life: we can soar above our worldly interests and enter into loftier activities of thought; realizing what a marvelous experience this Change must be, that brings such illumination to the disprisoned Soul. We sorrow at a death, and the tears come to us, only because we do not see the grander vistas of life; but have fashioned our minds in the dogmatism of the ages, and let the habit of our ancestors rule us.

When a soul separates itself from the body, it does not immediately pass on. Its old surroundings hold it for awhile; it is aware of our pangs of bereavement; our mourning hinders its escape. The great onward march is before it; it is not what we knew here, but greater; all the limitations were from the brain-mind, which is dead. It would be forging upward, advancing and expanding; we do it wrong to be hampering its flight; we should let it go free as the birds in the air; free as the Law intended it should be. We should part with our loved ones without grief; with confidence, as though they were but going on a journey; watchful lest we drop our minds into a belief that there is death, when it is only a rebirth that has occurred. Let our mental pictures be the reverse of sorrowful,— bright with hope and music, beautiful with love and flowers,— and I can almost see the departing soul sending back a benediction as it passes into the World of Light.

IV — A GOLDEN BEGINNING FOR THE LIFE NEXT TO COME

Pulsating in the very air and in the silence about us are the prayers of the dying who passed into the unknown in the great pressure and agony of the war.

Those who died upon the battle-fields, looking out on the carnage and pain: did they not die with a question in their hearts — as to God, as to life, as to the meaning of all they had suffered? I think they asked and waited for an answer; and waited in vain until they had made the change. And when they moved forth from their wrecked bodies, and found the light dawning and the veil lifting, the answer came: their own Souls gave them the answer; the Divine Law revealed it to them. Man's divinity was made known to them, and his evolution through rebirth, and the path he travels, that leads to perfection.

The aftermath of the battle was the glorious moment for them, when they glimpsed in the change from those slaughter-laden scenes a vista none of us can see. Going out from their wounds and suffering they sought the Light; they learned the secrets of death and many of the meanings of life, and felt the Infinite Law near at hand to them. They will live again: reborn again, strengthened through their crucifixions, chastened in their struggles. They are now at rest in the immensity of space; for Nature prepares a state of rest for us all, where the soul

looks back over the closed life and sits in judgment on its actions and omissions, and where it has the opportunity to prepare a golden beginning for the life next to come.

This is my consolation when I meet those sad hearts who have lost their loved ones and are questioning.

V — LIFE IS ETERNAL

There is a wonderful unity after the change. The dead are with us in a very real sense: they know our thoughts and feelings, and respond. In the essence of our spiritual natures: in the silent places of our hearts where the deepest and tenderest memories abide, a real communication takes place: not by words; not by table-rappings; not by visions.

The immortal being has gone forth: having shaken off the burden of the flesh and the strain of material life, it is soaring through the Beyond: and we should not seek to call it back for the sake of our curiosity or our heart-aches.

Life is eternal; the soul exists after death as the sun after his setting; we ought not to feel that we have suffered loss. Though ears hear not and eyes see not, and no outward proof remains to comfort our hearts, there is that within which should tell us that in the inner life we are bound eternally to those we truly love. Anything that was true in their lives — anything uplifting that held them to us — still

lives. We have with us now and always whatever was noblest and best in them: the memory of their example, the aroma of their highest aspirations.

All that belongs to us is ours forever. The bonds that link us to sister or brother, mother or father, husband or wife, child or sweetheart, were not made for nothing: to think so would be to insult the Divine Law. Somewhere, somehow, someday, we shall be grouped again with the absent ones we love.

VI — THE URGE OF THE INNER DIVINITY

For we live through a life-time, and sleep; and then are reborn, and return, and return.

Consider the growth of the trees: that at first are green and beautiful, and then gradually change and die down. There is that in them which governs their life,— an intangible mystery, and the essence of being; and they are all in its keeping, and because of it will grow green again, and be beautiful with blossoms again; and again will die down.

And how can Man find his heritage without opening to his thought vistas in the Universal, and bringing within his mind's vision knowledge of the immortality and the divinity of Man? Let him seek aid of his imagination here; for imagination is the bridge between the intellectual and the spiritual.

As the miner digs within the ground, and works with the conviction that gold is hidden beneath,

and pushes on with energetic perseverance in spite of all discouragements:

Or as an artist takes up his brush, and at first begins to work with his hands, not mentally conscious of what he is going to do; but because of an inward urge, and the love of the true and beautiful working within him, and the hope to grow, and the will to serve humanity, he feels his way into his work, and opens doors into the inner chambers of his being, and those creative artistic powers which belong to the divine side of our human nature begin to live in him:

So must we seek for the God within ourselves: the Man within the man, the Immortal within the mortal.

I do not believe there is a human being who has never felt the urge of that Inner Divinity. It may have touched him only for a moment or a day, but sometime surely he has known that glowing warmth in his mind which made all things peace and hope there, and made life joy for him, and truth real.

We know that we have had yearnings in our hearts that have never been satisfied, and ideals we have strived towards and never attained. Long lives and many would not be enough to bring us to the heights of consciousness ordained for us.

Great poets, musicians, thinkers, who achieve mightier things than their brain-minds alone could conceive of, are proofs of an old experience of the soul, and suggestions of what divine possibilities lie latent in us. I never hear a great singer but I think:

If intelligence and aspiration, training and the musical temperament, have accomplished all this, how much richer and diviner will be the tones when full knowledge is attained of the God within!

With rare exceptions, I have never gone into a picture-gallery, and taken delight in the grand conceptions of the artists, but I also mourned inwardly: because even with the greatest the inspiration comes but here and there; they catch glimpses of truth but do not fathom the depths of it; their vision is momentary, a flash from the Soul intermittently, in and out, and disappearing; the kingly balance is lacking which makes possible an even advance, majestic, with never retrogression, nor veilings of the light, nor shadows over truth eternal.

Or again in music one hears the glorious measures, the divine rhythms and harmonies,— and then the drop, the wavering and the change; and the strained mental effort becomes audible. It is all unfinished business, and but a partial manifestation of the God in man: long and many lives would not be enough to bring us to the heights of consciousness ordained.

We are in our highest parts immortal; our path extends into eternity; we are eternally growing, eternally advancing; and in the course of time by the laws of our being must attain perfection. Look out over this limitless ocean of possibilities, into the infinity of unending life; behold a constant moving forward — a superb everlasting effort towards ever grander ideals — a gradual elimination of every doc-

trine and idea that impedes the growth of the Soul. . .

The human mind has not allowed itself a large enough view of life. The education we have had for so many ages has trained us to look at things superficially. We live in a little corner of ourselves, and shut our eyes to the Universal. . . .

How many and many a great thinker, weighed down by the incessant struggle for existence until his high ideals were forgotten, has lost his way through the loneliness of life; how many a great composer has died in the infancy of his efforts overburdened with the difficulties of the material plane and spiritually starved; how many a great artist has been shut away from the noblest development of his genius; and all for lack of knowledge of the brightness, the power, the lofty destiny of the human soul!

VII — SOWING AND REAPING SEEDS OF LIFE

The small mind may say, *I have had more than enough of life; I do not want to live again;* but this is no better than cowardice, and the attitude of the man who would sit down and neglect his duties and responsibilities, and forget them. Belief in Reincarnation inspires us to stand on our feet and hold our shoulders back and our heads high in superb confidence, because of the Divinity of Man.

To come into a nearness to eternal things we must have life after life, experience on experience; we must have known all sorrow and heart-ache, all

agony and despair: it is the pressure of these things that is bringing us slowly to our own, so that we may find within our hearts at last the knowledge that passeth understanding, the peace that shall abide with us by night and in the daytime, through all eternity, and no less in our griefs than in our joys.

When you are overburdened with sorrow, and heart-sick to find the meaning of it all; and a moment comes when you move away from your mourning and close the doors on the past; and quiet and inward feelings arise in you,—study them; watch them well: you may find evidence then of the mercy of the Higher Law and the compassionate friendliness at the Heart of Being.

There is no such thing as chance: divine law governs us; the ills a man causes he can cure, and the seeds of the conditions that oppress us now were sown by us in former lives. You may be suffering and in ill health, and have in memory no time when in this life you set in motion the currents of physical decay and prepared for yourself the trials you are undergoing; — is there no bright promise for you — can you not find new strength to meet life each morning — in the knowledge that as you are reaping that which you have sown, so you shall reap that which now you are sowing?

Were a man to die tomorrow in the belief that we live but this once, when death had come he would find himself enlightened, and out in the great blue of hope. For to the soul in its passing, when the lips

are already mute and the mind seems unconscious, a sure and certain knowledge comes. It understands how unreal the life just past has been, and that all its activities here were unfinished business; memory for awhile is vivid and strong; spiritual light is thrown upon the path ahead; revelations come of what might have been and what yet is to attain: and the soul cries out for a larger opportunity, that in the light of the experience it has gained it may begin again,—correct old mistakes, make fresh efforts, build anew, and build with understanding. And with the aspiration comes the answer: In the Divine Economy endless opportunities are accorded.

VIII — THE BRIGHTNESS BEYOND DEATH

All have had intuitions of the brightness beyond death; but we fail for the most part to hold fast to them. We remember our limitations and the world's beliefs, and slip back into the old grooves of thought.

Yet we might feel our immortality always, performing our daily duties in supremest trust, with fear and unrest laid aside, and peace laid hold of in their stead; each one, a light unto himself through this knowledge, influencing the world, momentarily banishing fear from human minds.

I was in the park the other day, tired and seriously disturbed by the many discouraging types of humans I had seen; but occasionally, on a pathway over the hills, I would meet a child or parties of

children; and there was always something about them that told me of the Inner Life. They had gathered flowers and were carrying them in their arms and loving them in a way no older folk do; they felt the nearness, the beauty and sympathy of Nature; their consciousness of self was lost in superb enjoyment of the Greatness outside of themselves, and the Silent Angel, the Divine Companion, shone in their faces.

In all countries you find the children in spring-time out in the wilds gathering flowers. They have not to be told to go; of their own impulse they seek the haunts of Nature; and this is because they are growing souls, and the soul can find room close to Nature to breathe and grow as it cannot among the disturbing forces of our artificial life. And I thought as I saw them: How easy it would be for all humanity, if we only would take time from the material things, to live in the World of Beauty and Joy and to gather the flowers that bloom in from the Inner Nature and the breathing pulsating life of eternity. . . . The first step is to eliminate fear.

Let us move out then into the light of thought and trust life confidently! Let us rest in the knowledge that the Law is mercy; and it shall show us in our waking and our sleeping moments that the old idea of death is a farce, and that what seemed a monster waiting to destroy us is a benediction under the Laws of God, and the working out of our destiny.



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A FESTIVAL OF FLOWERS

One of the first groups of pupils to attend the Rāja-Yoga School at Point Loma, California, founded by the Author in 1900. Children from all lands.

HOME AND EDUCATION

Children are born to be met with something better than the welcome they receive even in the best of homes. They come demanding a response to the yearnings of the spiritual part of their being, which nothing material can satisfy; and parents cannot so express their love as to meet these deepest needs unless they themselves know what real life, spiritual life, means, and can face its mysteries with reverent understanding. To provide a real education for one's children, one must make religion all in all—the divine inspiration of a true life.

REINCARNATION

“We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow.”

— *Henry Ward Beecher*

Home and Education

“For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.”

— *“The Voice of the Silence”, from
“The Book of the Golden Precepts,”
translated by H. P. BLAVATSKY*

HOME AND EDUCATION

I—RELIGION, THE GREATEST REALITY

IF we have not the courage to travel for our own sakes along the path that leads to perfection, let us at least make the way straight for our children. The Soul craves for an education that develops the balance of the faculties: in which, while the material life and all that belongs to it are considered, the spiritual life is given its true place so that it may nourish in the mind a discrimination or intuition almost unknown today. Intuition is one of the many divine powers latent in us: it discerns, anticipates, and wards off evil, and is the eye, the ear, and the voice of the Christos in man. Only let it be aroused, and the child will know its own divinity and live in the great surging wave of inspiration that life should be. All the obstacles that come of heredity or environment will be overcome in time through self-effort.

Children are born to be met with something better than the welcome they receive even in the best of homes. They come demanding a response to the yearnings of the spiritual part of their being, which nothing material can satisfy; and parents cannot so express their love as to meet these deepest needs

unless they themselves know what real life, spiritual life means and can face its mysteries with reverent understanding. To provide a real education for one's children, one must make religion all in all — the divine inspiration of a true life.

Man is religious; is born religious; became religious as soon as he became man; — and of all the realities, Religion is the greatest. But we have to realize that in many religious aspects there are elements that obscure its trueness; and that to hold the minds of men within the limitations of a rigid doctrinal formalism is to crucify the soul, to insult the Higher Nature, and to contaminate and stultify the real or spiritual life.

Belief may be mere opinion, or founded on reason, or the result of inward illumination — a direct perception or knowledge. The world today is mainly governed by opinion. The ideas and teachings, chiefly ecclesiastical, of past ages have taken control of the human mind, and the shelves and departments of that chamber of thought have been so filled up with them that no room is left for the knowledge that belongs to the Soul.

Obscurations crept in when the early fathers, in trying to lift the people out of their materialism, adulterated the divine doctrines that had come down to them with the brain-mind ideas of a few intellectuals; and a system resulted which was based on fear; — whereas the ancient and true system had been based on trust. The masses were ignorant, and

the half-instructed usurped authority and built for the future on foundations of falsehood. They gained control of literature and held it for ages; obstructing truth and creating absurd superstitions that have become ingrained in the fiber of our belief. Their first step was to teach humanity to substitute blind faith for its divine birthright of knowledge. The most important doctrine of all, that of the Divinity of Man, was left out; and in its place the misinterpretation was substituted that the Divine Spirit pertained to and was especially to be found in one man alone. If it were not in all of us we should not be alive.

The most cruel persecutions have been brought about always by religious intolerance; which, truly, has its hands active behind the scenes today, and works out its vicious life in ways we do not dream of.

Mistakes are made, and Theosophy holds out a helping hand; men fail, and Theosophy holds out a helping hand; but against religious intolerance and hypocrisy every representative of Theosophy must be up in arms. Theosophy ignores creeds and dogmas, which are the easy refuge of the sluggish mind, but which put fetters on noble thought and obscure the principles of truth.

We come into the world trailing clouds of glory and with the light of our divinity shining on us; and then because of the education and environment that await us here in this earth-life, we are blinded though yet yearning towards the sunlight. The views we acquire are so limited, the goals set before

us so petty and ignoble, that we begin to grow old while we still should be young, and to die before we reach full manhood; we live but a few years before our whole thought is of death; and the phantom fear is with us always.

And yet youth in its richness and fullness might be found in life at seventy!

From the streets of our cities — from the most degraded quarters, the poverty-stricken districts, penitentiaries, insane-asylums, hospitals — from home life and civic life alike, we hear a cry going up always: that things are imperfect; that happiness is not to be found. Often those who think the most, think most away from truth; because they depend on the intellectual,— on certain books and isms and doctrines, and what this one has written and that one has said; but the real genius and power of humanity lie not in these outward aspects of life.

We inhabit but the smallest part of ourselves, and leave unoccupied those very regions in our being where the secret of right living might be found: half-interest, half-heartedness, inertia, have shut away the life-giving side of us; we have left it deserted so long that now we have forgotten it exists; and for lack of its healing influences humanity is sick, and a festering vicious spirit has been nourished in the intellectual untouched by spirituality.

Science stands timidly outside the doors of truth; and thinking only of externals, ignores the invisible forces in man and the grand faculties of his spiritual

nature; — and yet we have hardly progressed even to science: few have gone so far as to base their lives and ideas on reason; — and very few can go beyond that to illumination. But faith not born of illumination is not knowledge and arrives at no truth; and it is not blind faith nor even intellect that must govern things, but that inner force that makes us divine and gives us marvelous power to direct our own lives and human destiny. We must hold a funeral service over our creeds.

Theosophy enlarges the perspective and brings man to his own through conviction that within the heart and mind are all the factors necessary for the world's redemption. As we are mysteries, so we can be revelations, to ourselves. Were a man to seek truth so earnestly as to find his way into his own Soul, and discover its mysterious faculties and what armies wait there at his command, he would hold in hand the key to all situations and understand every need of humanity. Every secret of human nature would be clear to him.

Some demand that the Soul shall be brought down as it were and placed in the palms of their hands or they will not believe in it. As reasonably demand that the stars should be plucked out of heaven and analysed! He who would grow and live in the golden light of truth must not ask proof of things spiritual; but knock at the door of his innermost nature, introspect, and find in his own heart the revelation.

For we do not live by philosophic or theological

speculations about life, but by the knowledge of life we ourselves have acquired. Truth is not intricate and remote, ■ thing to be led to by much discussion; it is the Reality behind all these outward aspects of life; the Eternal Purpose ever pressing towards manifestation; that which keeps the stars in place and mankind from self-destruction. We have always been taught after a fashion that we are immortal; but was there anything in the teaching that brought immortality into our conscious selves or gave us not faith but knowledge to live by? Intellect is not enough; nor are even morality and good deeds alone. To make any true advance we must lean upon the Wisdom of the Heart, which is divine; and have some trust at least in our spiritual nature, some assurance that in our inmost being we are incorruptible,— that we have godlike qualities that can be brought into action, and can make our minds the vehicles of an Immortal Self.

How can any earnest thinker deny the Divinity of Man? In every one's experience there is enough to convince him that out beyond all we see and hear is a living pulsating power urging men on to higher purposes, nobler service,— driving us in quest of a knowledge that would justify life and make its meanings clear. This is the Ray of the Infinite in us. It proceeds from the Supreme Central Source of all; it broods over humanity and enfolds it. It is the Teacher, the Knower, the Helper, the Consolation.

Illumination cannot come until ■ man knows

this: which does not mean, until he accepts its existence as a dogma or holds it as an opinion, but until he is aware of it *as a divine presence within him*. We must pass from opinion to reason, and from reason to this illumination, until we attain to seeing life as it is. The Real Man is a spiritual being; and the thinking mind must be guided by that which when manifested makes one whole. The lowest human being on earth today has still within him a ray of the Eternal Love, of God that is All-beauty. . .

II — THE SOUL BELONGS TO THE IMMORTALS

Regard with unprejudiced eyes the opinions and traditions our forefathers held to be fundamental truths, and one must see what limitations they impose. A married couple may be loving and devoted, blessed with every helpful quality an ordinary education can give, and fitted in all exterior senses for the care of children: and yet, believing that man is born in sin and must depend on outside help for salvation, how can they know the meaning of the birth of their child and all that precedes it? How can they move out in thought to the higher states of consciousness and feel the brooding presence of the Indwelling Spirit and the mysterious approach of the soul that seeks entry into this world?

And when their child is born, and Nature has produced the tiny animate body they so tenderly care for,—how many mothers realize that linked

with that body, and to gain therein its necessary experience and advancement, is a soul, (during infancy as it were asleep), the Treasure of the Gods come into their lives to learn from and to teach them, to benefit them and to be benefited? *The Soul belongs to the Immortals; the body has come to me that I may make it a Temple of the Living God:* — how many mothers tell themselves that?

If we do not know what we need ourselves, how shall we understand the needs of our children? We look upon those dear little mysteries as something wholly our own: take possession of them from the very first and try to fashion their lives upon notions of our own; and forget that they are souls with their own rights and individuality. In what a hurry we are to push them on! In what a hurry to get our doctrines and ideas and devotions and feelings drummed into them! We love them and desire their advancement and indeed would suffer or die for them; but shut them in within the little scope of our personal concepts and ingrain our idiosyncrasies into their lives. We would make them a part of ourselves, and hide from them that they are a part of the great life of the Universe; in our very efforts to teach them, we hold away from them the grander lessons of universal Nature.

You may have a home established on fair lines of understanding — with love, means, mutual consideration, a religious tendency, and a strong determination to build the home-life on the right basis;

and yet there is a nightmare in that house — a skeleton in the closet — a specter that haunts the minds of the parents even before their first child is born, and puts its shadow over every thought of love and hope for their children that enters their minds. It is fear: fear of separation; fear of death.

In their solicitude they surround them, as far as they can, with everything that physical life can give; they nestle them to their hearts and make great plans for their future; — which, however, they foresee only in terms of a life of from seventy to a hundred years; beyond that, for all their creeds and faith, they have no assurance; they do not know what their children's destiny will be, nor if they are to see them again, nor when, nor how. They do not look towards the tomorrows of the evolution of the Soul. The dogmas of the last two thousand years obscure from them knowledge which should be theirs; and though their love is born in eternity, it is marred and narrowed in the expression by the notions of the day. The economy of Nature cannot be understood by those who hold that we live but once. They cannot see the breadth and scope of our human evolution.

Truth is always seeking expression; not in creeds and verbal formulae, but as higher states of consciousness in men. It is a profound sense of the solemn mystery of life that the mother-to-be should have; not dogmas based on tradition and faith, and with no element of knowledge in them.

The Mystery of Life must be understood; or the

unborn child is swayed by the influence, not of illumination, not of reality, but of mere opinion; and suffers a kind of starvation spiritually. It has come back, a stranger, to those from whom it has been parted so long; demanding a royal spiritual welcome, and to be made to feel in the very first pulsations of its heart before birth the superb influence of truth, — of spiritual truth manifesting as higher states of consciousness in the parents and fashioning their thoughts and actions in such a way as to build up for a child a life-vehicle fit for a Soul,— and they have nothing to give it but the atmosphere of the dead opinions of this and past ages: no living truth; no awareness of the Divine ever-present and shining through human hearts and minds: only worn-out ideas that come down from unilluminated centuries, the theories and dogmas of an ignorant past.

How many mothers know anything of those sublime mysteries, or prepare themselves for motherhood in any real, that is spiritual, sense; or, with all their love and self-sacrifice, can say that their every thought and action since they took up the sacred obligation of marriage has been based on the kind of knowledge that, having naught to do with opinion and utterly surpassing reason, inheres in the heart and in the soul, and pushing its way out into the life changes the whole thought-atmosphere into something divine? — Their education has thrown them the other way; for generations we have been feeding, not on knowledge, but on blind faith.

And so the children are not rightly welcomed; their lives are prepared for and started in an atmosphere of uncertainty, unrest; and before and after birth they starve for that spiritual light and peace which of right should belong to every human being,—for it is the consciousness of the Divine Nature within each of us.

III — THE CHRISTOS-SPIRIT IN THE HOME

The teachings of Theosophy fit into all the departments of life: if they did not, they would not be practicable. For a Theosophist, to think of a man is to think of a Soul: an inhabitant of eternity moving forever along the path of evolution; seeking wisdom, and driven to seek it by a sense of his own incompleteness and a hunger for the fullness of his being. For only egoists are self-satisfied. The normal man feels within himself that longing for completeness which is the effort of divine truth to manifest through him; he is impatient with his own failure to understand the mysteries of life.

So we are often impelled hither and thither, and our course is zigzag from this thought-system to that; and our policies in life are shaped by the psychological influences of the age we live in: by current opinions and the small revelations of science, or by some book or other that may be in great temporary repute. There is no growth — I see no advance, no progress — for those who thus depend upon such

ephemeral guides. Hundreds of mothers, while they are experimenting and experimenting, and reading this or that on child-culture, or attending such and such lectures, are all the while depriving their children of something divine that once acquired can never be lost; that can only be acquired during the prenatal period and earliest childhood, and only through the mother's knowledge of the laws, mysteries, and responsibilities of life.

If parents rightly understood these vital needs of their children they would regard the subject of self-purification in a new way, and make of their homes altars to purity. . . . What is needed is a larger view of the meaning of happiness: this is the line of thought following which they might discover their true selves and begin the upbuilding of a better race. The world stands in need of mothers and fathers with clear quiet minds, to whom the home is the sacred center of human life, where no disharmony is allowed to enter, where time is held too precious for many things that seem all-important to most of us,—where duty to the self, to the children, to the race, is firmly understood and unflinchingly followed.

Let the man who goes to his club stay at home a little more! Let the woman who hankers after a wider experience face herself and make in the home that is the shrine of her inner being and the inner life of her husband and children, that splendid change her heart yearns for! Her power, she should remember, is incalculable. True womanhood is always

queenly and carries with it a force to shape all things for righteousness; and on the other hand, many and many a man who has lost his faith in himself and in humanity must ascribe his loss to a woman. For a woman's power is all too often misapplied.

I believe in the equality of the sexes; but I believe that each has its own part to play. Woman should stand to man as the inspirer and helper; I hold that when she leaves the duties of her domestic life and gives so much of the best of herself to doing what she considers her part in public life, in making and affecting laws, she is leaving her home open to influences that presently will be beyond her control. It is a deeper, greater, more superb womanhood, asleep in the hearts of women today, that must be evoked. . . .

Every other thing in life should be sacrificed to the advancement of the Christos-spirit in the home. Where the desire for it is, there the help will come. He who aspires to do a noble thing, and in his heart is reaching out towards it constantly, seeking the inmost sanctum of his being and desiring help and light,— will get what he demands from the Immortal Source, though not by any special favor: the Divinity in the soul always responds to the call of a mind open and ready to receive. That Divinity is there, behind our daily consciousness, urging us forever to thought-flights out into the vast skies of truth.

We need to unfetter ourselves from creeds and dogmas, from bias and all preconceived notions; to

step out into the sunlight of each day with the confidence of the warrior, and dare to think with ■ courage that breeds persistency as it goes and meets truth half way. The intense force of one soul and mind working in harmony with the Higher Law could change a nation in a moment.

One need not go away from one's own home to learn these things: knowledge of them is to be found in the inmost recesses of one's being; and who finds it there becomes impregnable to external influences. When the Soul has control over the mind, one is not satisfied with faith; but must have knowledge today and more knowledge tomorrow; happiness today and more happiness tomorrow; — until the very flowers in the garden bloom for one more beautifully every morning, and the birds sing sweeter, and the sun shines more brightly. For those who partake of this wisdom, and whose will is set to live this life, are fed at the Master's table. . . .

IV — THE NEEDS AND THE WANTS OF OUR CHILDREN

A home established on these lines would have within it indeed the Kingdom of Heaven. Storms might rage without: trials, poverty, struggles, tragedies, disappointments of all kinds, might assail its peace from without; but no matter how many or how great they might be, they could not daunt the builders of this home; who have within, heaven, reflected in a home-life which is the expression of

the Higher Law. Their children would be born into the wonder of the new happiness with which its atmosphere would be filled. Before the birth of each, they would make preparations for it in much more than the ordinary sense. They married understandingly, this couple; with knowledge of the laws of life: they were companions, and not merely lovers. A child is born to them, but their states of mind were fashioning its character before it saw the light; the influence of all the harmony, peace, hope, courage which they have brought into their lives was preparing for it a larger, broader path than is common, and an environment fit for a soul to live in; so that it finds itself after birth not exiled in this world, but at once at home in its surroundings.

The great figures of history — the composers, artists, poets — have been harbingers of the greatness humanity may become; but Theosophy aims to place before the children ideals higher than inspired the greatest of them. These parents, from the moment their child can raise its hand in impatience or restlessness, will feel that its education must begin: there in the sacred atmosphere of the home. How carefully they will fashion their thoughts and actions; how guardedly! Their sense of duty to the soul of their child, their love for it, is leading them out into a love for every living thing. . . .

They recognise the complexity of its nature. Man, to take his rightful place in life, must understand that there are these three factors in his being:

the body and mind that are mortal, and the Soul that is immortal: the body the temple, and the mind the instrument, of the Inner God who is the Soul. All three must be considered in education. It is not only that the body needs care, and that the mind must be trained. There is this new idea: the Soul must be led forth to take its dominant part in every thought and deed.

They realize, then, that in their child is an Immortal Self, part of the great Scheme of Life: a mystery to and in itself because it has not yet finished the journey of its evolution. It is a spark of Deity seeking expression, seeking encouragement, in order that it may become a living light in the world; — that the body may grow into fullness of health and beauty, the mind into efficiency and keenness of aspiration, while the Soul builds of the physical atoms and mental qualities there marshaled under the mystery of natural law, a dwelling-place fit for itself, a shrine for the living God.

They cannot and will not attempt to say when or where it has lived before; but they know — they must, if they would understand the child — that it *is* a Soul, with a path stretching out before it into eternity, and a past behind it, eternal also, of which nothing is known; and that even now in its infancy it may be getting glimpses of the vast future and the beauty and glory of infinite life.

With such ideas they can never bring themselves to feel that the little animal body must be fed and

indulged according to its desires. Too many mothers fail to discriminate between the needs and the wants of their children; with the result that before they know it the animal lower minds of the latter are governing the home.

There is nothing of that sort here. You will not find the child eating sweets, or given food, between meals. The food it has at meal-times is simple, nutritious, carefully prepared, and in quantity enough to sustain it during the day; and the parents would no more think of giving it more than that, than they would think of giving it poison. It is not allowed to build up in its body, by over- and irregular eating, the forces that would make for its body's undoing. It is taught in its earliest years to guard against the creeping desires that enter the mind; and a habit of thought is formed in this way that will last it through life.

The incessant clinking of knives and forks and clatter of dishes are not to be heard here; the mother is not forever wearing herself out preparing food; nor the father worrying about the bills to be paid tomorrow; — nor is either overmuch concerned with the demands of the neighbors and of society. The spirit of selfish competition is not cultivated; but instead there is an effort to grow as the flowers grow, reaching up toward the sun: not spasmodically; not influenced by this or that fad or doctrine or the opinions of Such-a-one or So-and-so, — not influenced by anything but the knowledge that

comes through consciousness of the Divinity within.

The result is that their child — their son, let us say — is constantly gaining; constantly receiving, from the first, the divine touch and benediction of real knowledge, real love. The atmosphere of the home is opening the way for his education: ■ more complete education than the world knows about today.

V — BUILDING THE SOULS OF OUR LITTLE ONES

They know, do these parents, that nothing comes of this continual telling a child to be good or it will be scolded or punished: that it serves no purpose at all. They do not believe that humanity can be saved by platitudes.

Nor will they deceive themselves with such ideas as that *their* child is better than other people's children, and cannot make mistakes as they do.

They know that unless a boy has the knowledge that will enable him to control his animal nature, he only half lives; and that it is pitifully useless to wait until that most difficult time when the strange mysteries of life arise in a boy's own nature and almost overwhelm it, and then to try to set him right with punishments and corrective discipline. That is not the time, nor are those the means. It would be well for us all to forget the harsh measures our un-illumined minds have devised for dealing with our children, who should instead be brought from the first into the sunshine of life and the music and

beauty of those inner worlds their souls could tell us about if we understood the language of the Soul.

The mother daily impresses upon her child's mind the fact that there are things he should and things he should not do; and though he may understand but little, the impression will remain and a sense of right and wrong will be growing. She treats him always with a view to making him strong physically and morally: strong to bear his karma; she is careful less to hold suffering away from him, than to help him suffer and unburden himself, that he may grow. Always her thought is of his needs, and not of his wants: of the needs of his whole being,— body, mind, heart, soul.

This does not win from her a mere passing thought now and again: she has her hour of devotion each day, wholly given to it. By the time the child is a year old — and not so helpless, nor his mind so undeveloped, as you think: he has lived before; he is sensitive to a voice all whose intonations express the harmony that can only come from the Soul,— that spirit of devotion so daily nurtured in her directs her to use music in his education: the kind of music, deep, pure and beautiful, that will not set the little limbs jerking in response, but silences their restlessness and quiets away every tendency to fidget. For these home-builders have studied music, and know that it is, so to say, the voice of the Divine Soul in man; and that the very atoms of their child's body respond to its ennobling formative influence, till the

spirit of real music,— impersonal, dispassionate, not to be soiled — grows into his life and becomes a part of it.

Then too she goes out with him into Nature, and shows him the stars and wonders of the sky, and teaches him to love the sun and birds and flowers and every breathing thing; and this not once a year or once in three months or only occasionally: daily she finds time to take him, if it is but a mile or half a mile, away from the rush and whirl of modern life with its selfishness and greed and inconsistency, and away from the judgment of her neighbors. And out there in the silence and the unspoiled places she wastes no time in catering to his wants and desires, however many kisses he might return for the giving: her mind is still and always on his real needs.

Childlike in her love, she goes out with her child into the domains of Nature; and while his eyes are happy with the blue sky and the beauty of trees and flowers, and his ears with the birds' songs and the winds' whisperings, his inner self is being nurtured by and is reveling in the beauty of its own realm — that great Nature to which he belongs, of which he is part; and all this is instead of shutting him up in some little kindergarten, or sending him out in the care of some ignorant nursemaid, or tricking him up for show in fancy dresses or ribbons or hats.

From this contact with Nature the mother herself is no less a gainer than her child is; and what she gains is as real, as spiritual, as the delight we get

from poetry or music or art: an influence out of the silence of things, out of the quietude of eternity. She brings it back into her home; and it is there for her husband when he returns from the strain of his office and business: an atmosphere in which the selfish side of his nature finds nothing to respond to it, no nourishment; in which all his unrest is dissipated and dispelled, and his nerves are given the healing influences of deep peace. She brings into her home a benediction out of the depths of Nature and of herself. She has discovered a system beyond that of any educationist; and in this aroma of love and wisdom, sunshine and harmony, she finds the selfish desires of her child ever growing fewer and weaker; because he knows within himself that what he is receiving is that which meets his real needs.

And so he grows from infancy into childhood; becoming no hothouse plant, delicate and fragile; but so far as his heredity and evolution permit forming for himself a thoroughly balanced character, and preparing himself to go out into life with understanding and unafraid. You will not find him smiling one hour and crying the next,—now delightful, interesting and unselfish, and then just the opposite: he is all the time evenly at his best. He is very quiet and full of sunshine; it is something basic that delights you in him,—no precocity, nothing prodigious. . . .

Thus the first four years are made the four corner-stones of his life: they are the setting for the whole of his future, on which it is builded.

VI — THE FORMING OF THE MIND

Then the education of his mind must begin: since the mind is the instrument of the Soul, the piano on which the Master-Musician plays. But he must not yet be troubled with his A B C's.

He must be taught something about the life of mankind. There must be lessons in history — but nothing that implies poring over books. He must not be pushed into booklore until he has been taught to feel that there is that in himself also which knows,— so that he can look into a book cheerfully and with trust. His mother will begin by showing him colored pictures of the peoples of the earth and the flags of the nations; till a sense of the bigness of the world is growing in him, and the idea of internationalism, and he has acquired a certain interest in the nations and a desire to know something about them, something of their languages.

By such simple methods she teaches him, between the ages of four and seven, to use his mind. His brain is not strained: she teaches him the greatest lessons in the very simplest way. "We do not live, dear," she tells him, "just in this little house, or town, or country; but in the great world; the peoples of which, though they are so different, are all members of the same family."

By the age of seven, too, he has been taught to realize thoroughly, not with pride or self-love, that his body is the temple and abiding-place of something

more beautiful than can be told, for whose sake it must be cared for and governed and his mind educated; and to master the difficulties and overcome the wants that arise within him. He has built up his character and strengthened his will: is no saint, but is becoming quite natural. He will be prepared to meet when it comes that serious age when a boy stands confronted by the mysteries of physical life and discovers within himself the two sides of nature, and knows that the battle of his life has begun.

VII — FORBID INVASIONS OF THE HOME!

In all children's lives the fourteenth year is a most important one. The boy who has been allowed his own way, and to be governed by his wants, finds hell awaiting him then. The psychology of the age opens to him all possible doors of temptation. Often we see youth and the general appearance of innocence and so much else that is promising that it seems impossible that the life should ever be soiled; and yet it is already soiled. . . . Do not blame the children! They are ignorant of the laws of their being; and the last people they would think of speaking to about these mysterious trials and temptations and experiences would be their fathers and mothers. Doctors rarely touch on this subject; and the children drift and drift, and you see nothing on the outside — only restlessness, peculiarities, appetites, passions.

But these parents, in this ideal Theosophical

home, have been behind their son always. They would almost as soon, in his childhood, that he should have seen crime committed as have read about it; above all they have been infinitely careful what contacts he has made and what influences he has come under. Guests are entertained in many homes because of their wealth or social standing, without any proper investigation of their private character. All transgressors are not behind the bars by any means: there are moral lepers, awful in their influence, among those, often, who pass as respectable and are prominent in the community; — and one does not need to have transgressed in action to sin against the Holy Ghost: it is in the man himself, in his attitude of mind.

There have been no such invasions of this home. The mother and the father have been on guard. They have stood behind their boy always; they have known his mind; they have protected him. And now that he is fourteen, and has come into the time of perils, a certain self-directed effort is apparent in him; calmness, repose, a strength of character have grown up; he understands and controls his outer self. Perhaps he could answer no questions on this subject; — because his knowledge is out in a larger field than that of words; but in the silence of his deeper nature he has an instinctive perception of the difference between right and wrong; and it is enough to carry him unscathed past the many temptations that unquestionably assail youth at that age.

VIII — PIVOTAL POINTS IN YOUTH AND MANHOOD

He grows up. He does not allow himself to be deflected by ambition from the great purposes; the thoughts that possess his mind are those that come in from the Soul, from realms where the God in him is king. His mind is attuned to eternal beauty.

He knows the value of time, the sacredness of the moments and the duties that belong to them. His nature is so frank and straight as to be, so to say, impregnable. Knowing that his mind is the instrument through which the Soul must work, he does not burden it with trashy reading, or with vaudevilles, tangoes, and dissipation. Nor has he overstrained it with study; nor made too definite plans for the future. His ambition is to grow like the flowers and be natural; to do faithfully each duty as it comes to hand; to achieve for himself a harmony of the physical, mental, and spiritual forces.

At twenty-one he reaches another pivotal point. He has learned a largeness of view by observation and sympathy: his outlook is no longer a boy's, but a man's. Yet he is no less hungry for knowledge than ever he was. Every day is a school of experience for him; and he looks forward, not to graduating from some institution and having done with it, but to going on studying and learning through this and all his future lives.

He has not been carried away by the first emotions of romance, nor allowed his blood so to be fired

as to compel him to assume responsibilities for which even in a material and financial sense he is not prepared. There is plenty of time, he knows, in which to work out whatever may be in his heart. Meanwhile he has to establish himself in business; and begins to do so — perhaps in a small way.

In whatever occupation he chooses, you will find him creating for himself an atmosphere. Everything about him is clean; no words are needed to say that some purifying force is active in him day and night which is only latent in most men. He cares nothing for competition; does not strive to push himself ahead in politics or as a leading light in his city; has no will to amass wealth at the expense of others; — he has studied economics, and realized what duties and responsibilities they imply, and has another view of things. He acts at all times calmly, following middle lines; and so daily builds up something of character. — Ought we not to think at least as much of character as we do of scholarship or intellectual acumen?

He is not hastening things; he is satisfied to do his duty today and to be conscious tomorrow of having done it; and so, firmly based in right action — never to be separated from that — he stands in a sense as a god among men.

He is a thorough optimist: he could not be pessimistic, because he has so lived as to keep his vision unblurred, and therefore sees life as it is, and knows that these surface appearances are unstable

and transient, and that the Reality is the under-current which is not seen. How generous he must be, then; how free from condemnation; how compassionate to those who err, and tolerant of other men's beliefs!

Realizing that the duty of another is full of danger, he avoids the pitfalls that entrap so many; he knows that overdoing is in the result as bad as underdoing. He follows the lines of least resistance, aware that extremes bring reaction. He cultivates a spirit of co-operation; and it is all humanity that he co-operates with. He is trained to know the difference between the angel and the brute in human nature; and no matter how often he may have slipped or faltered, he has arrived at manhood a splendid type of man.

Now he steps out into a profession: perhaps becomes a lawyer,—and, surely, a blessing to the state and to the nation because he is so clear in his conceptions of duty that he can interpret even the common law from the standpoint of conscience and justice. Or he may become a professor at a university; and there, because he understands that the Soul is the real enlightener and the mind but the instrument of the Soul, he is a light among the highly trained of intellect: a new type of professor, with a new view of education as of life; — and presently a new type of university, and then a new and better type of youth, must result.

Or he may go into politics, and be sent to the

Senate: there, with the knowledge that thought can be brought as low as hell itself by passion and desire or carried to the heights of heaven where the will is to serve humanity, to exercise the duties of a law-maker. Or he may become the head of a prison, and with the bigness of his soul, his compassion and love of justice, work zealously for better conditions; and the young men behind the bars, and those who are waiting, perhaps, to be hanged,— even the worst of them may find within the heart of this one young man a hope that all the books and sermons and all the laws have failed to give them; because the knowledge that is in him is real knowledge, and behind it is the divine compassion of the Soul.

IX — GIRLHOOD, WOMANHOOD, AND MARRIAGE

And now imagine that a girl has been growing up under like influences somewhere: her parents also gifted with understanding of duty; her home also Utopian — or Theosophical; — and that these two should meet, and marry. Their courtship and marriage would be of a new order — something unknown in the world, sacred.

Real love is that which lifts one's nature above the ordinary and fills the soul with compassion. It is impersonal: a rounding out of the character under the inspiration of a lofty and spiritual kind of thought; a bringing of one's noblest possibilities into action through self-sacrifice for the sake of

another. One who has loved in this way will know something, for example, of the power of imagination. We take nothing into our minds but it either expands there in its strength and beauty, or it deteriorates into vileness and decay. He who loves ideally, idealizes the object of his love; and if this be done seriously and wisely,— the faults and weaknesses of the one so idealized at the same time recognised and withstood,— it is a process that makes love creative. The idealization tends to become ever more and more actual, and the common stuff of human life is glorified.

The girl to whom love means this will not be tempted by a handsome face or a sympathetic voice, nor by intellectuality nor wealth nor position. She will take no step until the right time; and when she does, will know where she is stepping. Hers will be a real marriage. Marriage when it is real is profoundly sacred; then no power on earth can break up the home. All the trouble is in the mismatchings.

Theosophy teaches that the place of the woman is in the sacred home; where she should be, not an unthinking drudge for the man, still less the ornamental plaything for his pleasure, but as it were the priestess of that temple, and a sure link for him with spiritual things. So when this lawyer or statesman or teacher or prison-worker goes back to his home from work, something divine is waiting in the atmosphere there for him. His children are brought up on the same principles as he was; but there has

been growth. With this mother and father there is a larger vision than their parents had,— more knowledge, wider experience, broader views and outlook, more facilities, better environment. . . .

It becomes not difficult to look forward through two or three generations and see more and more Utopian homes arising, more and more children brought into the world and educated under the influence of the Soul-life; — or to look forward through two or three centuries and see thousands of human beings of the new and noble type going forth upon their purifying mission into the life of the world, all under the sacred influence that began in that one home.



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THE GENERAL THEOSOPHICAL PERMANENT PEACE COMMITTEE

Assembled in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, California, in preparation for the Fourth Session of the Parliament of Peace and Universal Brotherhood, held there July 16-26, 1923.

The Author, the center-figure, with her Cabinet-Officers and other officials

THE WORLD'S CONSCIENCE

The keen realization of the spiritual and natural oneness of the human kind, however backward some races may be, is the only key to a peace that will last: a peace of conviction and true sincerity.

REINCARNATION

“Do you not know great and rare men who cannot have become what they are at once, in a single human existence? who must have often existed before in order to have attained that purity of feeling, that instinctive impulse for all that is true, beautiful, and good, in short, that elevation and natural supremacy over all around them?”

“Do not these great characters appear, for the most part, all at once? . . . like men risen from the dead born again, who brought back the old time?”

“Have you never had remembrances of a former state, which you could find no place for in this life? In that beautiful period when the soul is yet a half-closed bud, have you not seen persons, been in places, of which you were ready to swear that you had seen those persons, or had been in those places before? And yet it could not have been in this life? The most blessed moments, the grandest thoughts, are from that source.”

— Herder, “Dialogues on Metempsychosis”

The World's Conscience

[This letter from the internationally famous novelist and thinker, was received by me on the occasion of the great European Peace-Congress, which I convoked at Visingsö, Sweden, in June, 1913. — K. T.]

Far End, East Preston, Sussex,
England, June 17, 1913.

To Madame Katherine Tingley.

Dear Madame:

I salute your Peace Congress as a ray of hope in the darkness of our era of blood and iron. Though not a Theosophist I feel bound to say there is more help in the Theosophical conception of Peace than in all the arbitrations of The Hague. Arbitration is a purely external counteractive to war — it may give us peace, but never spiritual peace. But the notion of a world-brotherhood works from within, it saps the very foundation of war. In such a change of heart is the only guarantee of peace. All other cures are quack remedies. With the most cordial good will to your labors, therefore,

I am yours sincerely,

ISRAEL ZANGWILL.

THE WORLD'S CONSCIENCE

I — A CHANGE OF SPIRIT



O the world's conscience every humane mind must appeal in this hour of the world's dilemma. War is a symptom — the effect of an inner cause that began ages ago among those who were yet the creatures of inborn savagery — having its sole origin in human selfishness, or fear, or both. Hence its cure and abolishment lie not in conferences more or less sincere or insincere, but in a radical regeneration of the human heart — “a change of spirit.”

This cure is the easiest thing in the world. It is not difficult, nor far away, nor impracticable, but actually is the most real and most ardent wish and desire of every normal man and woman. Nothing so stirs the masses of men as does an unselfish appeal directed equally to the heart and the intelligence. Response is immediate and universal and sincere to the last degree.

War would never come and could never arise if, between nations, just complaints on the one side, and frank and honest defenses on the other side, were laid openly and frankly upon the council-table, and a truly sincere and high-minded effort

were made by sincere and honest men to arrive at and obtain a peaceful settlement of the quarrels and disputes. The party refusing to abide by such a decision or refusing to submit its arguments and its case to a tribunal, would be blackened and shamed before the entire world — a situation of affairs which no civilized nation would dare to face today.

Never in any case do the people desire war. Only when men's minds are inflamed and angered by injustice — real and imaginary — does the demoniac war-fever arise with its attendant train of shameful charges and countercharges, misrepresentations and slander, hate and horrors of many kinds.

Let us determine to abolish from our hearts all moral trickery, all selfish grasping and advantages, all fear of our fellow-men, and war, even all fear of war, will dissolve away as do the mists before the morning sun. Nothing is so easy, so simple. War will become impossible; for war is merely the effect, the symptom, the result, of inner moral weaknesses.

These are real facts, and the remedy is always with us — certain, sure, and infallible in its results. Should disputes arise between the nations or between any two of them, their settlement, their peaceful solution, is always at hand: Submit our case to neutral referees or arbiters, openly, honestly, sincerely, laying our entire case before them without reserve and unafraid; and then abide by their decision loyally and honorably. Can anything be simpler, wiser, and more honorable, more sure? If we lose,

then we lose; if we win, then we win; and in this manner we proclaim the justice of our cause and vindicate the national sense of honor before the whole world. Often has this been done already, with perfect success, and bitter and bloody wars have been avoided with their horrible aftermaths, often as terrible, as history shows, as war itself.

When an individual refuses to submit his case to neutral and honorable referees, there is an instant presumption in all men's souls that his case is poor and unworthy; that he dare not lay it frankly and openly without reserve before the world. Nor do the frequently complicated conditions in international affairs differ at all in form or in fact from the frequently complicated conditions in individual cases.

II — WAR, A CONFESSION OF WEAKNESS

War is a deliberate absurdity; it is a confession of weakness; and no frenzied rhetoric, nor shameful accusations against the enemy, prove anything other than that the case is weak, unworthy, and too frail for submission in a peaceful manner for impartial dissection and adjudication.

There is the whole situation and also the remedy; and the latter is simple, easy, peaceful, and certain. Nothing can be urged against it except fear and greed. A man who truly loves his country cannot have two thoughts about it. A man who loves his fellow-men everywhere cannot have two thoughts

about it. The remedy is as simple, dignified, and honorable as can be imagined. It lies in our hands, in our very hearts, in the very rule of right itself. Only phantoms oppose it — moral vampires, which feed on the very life-blood of the race. What are these phantoms? Greed and fear.

Some people say that war makes for heroism, or creates it, and that prolonged peace enervates a people, which finally falls before a stronger and more warlike race. What mad reasoning is this! If such people are sincere, I can respect their sincerity; but I cannot respect their lack of intellectual penetration or their lack of intuition. Neither statement is in the least true; both statements are utterly false. Merely the careful reading of history proves the contrary in both cases.

War is not a forcing-ground of moral strength, of which heroism is but one single flower; war is in its very essence violence and brutality; and hence its influence is disintegrating, destructive, and brutalizing. Such occasional acts of heroism as shine forth in warfare do so in spite of war, simply because they were already in the nature which displays them and were put there by the sacrifices and sorrows as well as the noble and joyful and elevating lessons taught us in peace-time.

Peace and civilization are the sole and true nursery of the noble impulses and of the heroisms that shine forth in splendor in times of catastrophe, moral or physical; certainly it is not warfare that either

makes or creates them! They come forth in warfare, sometimes, because they were there before, and shine forth then just as they do much more often in peace, in times of trial and stress.

It is vice and weak self-indulgence which lower and finally destroy civilizations; but vice and weak indulgence exist also in war-times, only a hundred-fold more unrestrainedly, simply because war-time is a time of moral relaxing, hysteria, and mental and moral enervation.

Universal Brotherhood — the keen realization of the spiritual and natural oneness of the human kind, however backward some races may be — is the only key to a peace that will last: a peace of conviction and sincerity.

Hundreds of examples can be found every day of the misuse of the highest principles, of the perversion of high ideals and great truths, of the planting of the seeds of dissension and the spirit of warfare among men, of the persistent endeavor of the lower forces to destroy our glorious work of Brotherhood.

III — UNBROTHERLINESS, THE INSANITY OF THE AGE

Unbrotherliness is the insanity of the age. It menaces in no small degree the progress of our civilization. Its power cannot be broken or destroyed until man has had ingrained into his heart, and mind, the fact that he is divine in nature, until he realizes that he possesses the immortal poten-

tiality of good, that true freedom exists only where the higher law holds in subjection the lower. Not until he seeks to gain the ascendancy over his lower nature can he do his highest duty to his fellow-men, or be a brother in the truest sense of the word, or live in the freedom of Freedom.

Let us hope with that grander hope of the soul, the energy of right action, that the day is not far distant when the great sweeping force of Love — of true brotherliness — shall encompass humanity, when the knowledge of right living shall be in the grasp of all, and shall be lived in the truest sense of the word, when children shall be conceived and educated in the atmosphere of purest thought and grander action; then, and not till then shall humanity commence to build the solid foundation of a golden age and work in the kingdom of freedom.

Every lover of justice is making an appeal to the conscience of the world, because war is a deathly curse to civilization. Is it ordained that children must be born to be sacrificed in blood as tributes to greed and power? Take warning ere it is too late!



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A PEACE-DEMONSTRATION

Representatives of twenty-six nations on the steps of the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, California. The Temple was erected by the Author in 1900 in memory of William Quan Judge and Helena Petrovna Blavatsky, her predecessors as Leader and Teacher of the Theosophical Movement throughout the world.

THE SERMON ON THE MOUNT

“Blessed are the peacemakers: for they shall be called the children of God.”

— *Matthew, v, 9*

Jesus was a Prophet. He was a Teacher. He understood humanity. It is for us to take his words, interpret them, and ingrain them into our hearts and our lives, so that we may lift the weight of woe from Humanity's shoulders, yes, and make a new Kingdom of Heaven on earth, a new manhood, a new womanhood, and a new life for all humanity.

PRE-EXISTENCE

“That mankind had existed in some state previous to the present was the opinion of the wisest sages of the most remote antiquity. It was held by the Gymnosophists of Egypt, the Brachmans of India, the Magi of Persia, and the greatest philosophers of Greece and Rome.”

—From “*Disquisition on a Pre-existent State*”
by Soame Jenyns

“The Sermon on the Mount”

*“What then is the panacea finally,
the royal talisman? It is DUTY,
Selflessness.”*

— WILLIAM Q. JUDGE

“THE SERMON ON THE MOUNT”

I — STUDY THE ANCIENT WISDOM

THE ‘Sermon on the Mount’ above all the interesting parts of the Bible — for there are many interesting parts — always appealed to me as coming from a Great Soul, a great Teacher, one who knew human nature, one who knew the needs of humanity, one who dared courageously and openly to show the people the new way to live, the way to serve, the way to love, and the way to become glorious examples of human beings instead of failures or half-failures and disappointments.

Just now, with the whole world stirred and shocked by the sad results of the recent war, we find it has created an age of inquiry; that many people who heretofore have never thought it necessary to ask questions about the soul or the spiritual advancement of man or his future, are now asking these questions. And we may preach forever, but we must prove by our practice our interest in whatever we preach.

So in taking up ‘the Sermon on the Mount,’ we find that Jesus was looking far ahead into the great future. None of us know how much prevision he had.

But he certainly knew the human heart, and like many other Great Teachers of the past, his sympathy was so full, so profound, and so unselfish, so broad and compassionate, that it gives the basis of the spiritual education which everyone requires.

I believe today that if every man and every woman would set about to see what life means, they would study the Ancient Wisdom and they would study more closely the teachings of Christ and other great seers. Think of what he said; first: 'Thou shalt not kill!' Yet what have many of our nations been doing all these years but keeping up a continuous strife, and slaughtering one another literally by the millions! 'Thou shalt love thy neighbor as thyself!' Yet how much evidence have we that human beings today are loving their neighbors as themselves? Very little indeed!

We find that Jesus taught to his disciples the real inner, esoteric meanings of the true religion, but to the multitudes he spoke in parables because they were not prepared to receive the deeper teachings. He spoke as did St. Paul, who said in substance: I cannot give you the meat nor the great foundations of these truths. I simply feed you as little children.

II — THE DIVINITY WITHIN

And today we find that we have too many organizations, too many different systems of education,

too many different systems of religion. What we want is something for us to do *within ourselves*. We need the key to the solution of the problems of life, so that we may round out our lives individually and spiritually, so that we may learn to know that we are a part of God's great family, so that we may feel the touch of the divine quality of our natures, that we may free ourselves from despondency and fear and doubt and unhappiness and sickness, and rise to a larger vision, with a belief in ourselves, in our divinity, in the divine quality within us; for verily we are the children of God. We are all of God's great family. Nothing is lost in the divine economy of nature.

Consequently, if we become side-tracked, if we lose our way, if we forget the divine part of our nature and live just for today, the great universal idea of life is lost. But the moment that we can believe as Jesus taught and as all the other great Teachers of ancient days taught, that we are essentially divine,— we shall recognise the greatness and the power we have within ourselves to build wisely, to build in such a way that our life will become a blessing, not only to ourselves, but a blessing to others. Then we can live in the vision of a larger life, in the eternity of things, in the consciousness that God is infinite, unknowable, all-powerful, all-compassionate, the Supreme eternal Center and Source of Light and Life.

But if we accept only the objective interests and

the temporary things of life, we punish ourselves and lose sight of the greatness of the Supreme, of the love of God, for God is infinite.

Let us picture to ourselves the meaning of human life, the mightiness of this life, its greatness and its joy. When we reach this point then we shall be able to live the true, clean, wholesome, noble life.

The old Jewish writer in *Proverbs* was very wise when he said, "Where there is no vision the people perish." He meant that if humanity is to find the key to right living, it must get the true view, a larger vision and a deeper feeling of justice and of love for one's fellow-men: a greater consciousness and an absolute surety that man is divine in essence, and that therefore he can make himself a power for good in the world. When that comes, the rest will take care of itself.

So I am very much in sympathy with the educationalist who says that we have to turn about and start in a new way. It is not enough to have great statesmen, great writers, great poets, great geniuses, scattered around the world, though they are a blessing. But we must all depend upon self-directed evolution, with pure and noble motives, for the rounding out of character and for becoming more nearly like what Jesus taught us to be. For did he not teach that 'Greater things than these things shall ye do'? So follow the truth, the light, and find the God within thyself. Then shalt thou find the open way to happiness.

III — REINCARNATION THE KEY

The teachings of Theosophy are not modern. They are very, very old. They were taught and lived hundreds of thousands of years before Christ. And if one follows his sayings, though there are very few preserved, of course one will find that he had the knowledge of something more than one life. There is one of the great proofs of Reincarnation, though I make no attempt to introduce the doctrine at all — merely to call it to your attention. But I find that there are a great many thoughtful people all over the world, who do believe in Reincarnation. They have taken a broader and a grander view of life, and it serves them to realize more fully their responsibilities.

I have found with unfortunate people in America and in Europe too, whom I have been trying to help for many years — with the prisoner, the drunkard, the street-woman, and even the thief and the murderer — as soon as the doctrine of Reincarnation is preached, something happens. There is new hope born in the hopeless mind. There is a larger conception of life in the one who has lost faith. There is a disposition to try over again and to become something better than before. These feel that there is another chance for them. But when one believes only in the one life on this glorious earth of ours, there is naturally a limitation in the knowledge of the meaning of life.

We do not dishonor Jesus's meaning of life when we say this: but we give a larger hope to humanity. No one must believe what our enemies have written of Reincarnation: *i. e.*, that the soul of a man returns to the body of an animal. Such a teaching we deny as irrational, as such a retrogression would contradict the fundamental maxims of life. Once a man, always a man. Our enemies defeat the very object they hope to attain, through their false accusations.

Reincarnation gives man's conception of God's infinite plan a wide scope. It alone solves the problems of injustice and misery which brood over our world.

IV — KARMA, THE LAW OF CAUSE AND EFFECT

In Christ's sermons as recorded in the Gospels, if one takes them from the truly spiritual side of life, the most despairing and the most doubting will find comfort and peace. And after a while those who follow the teachings of 'the Sermon on the Mount' will find that the weaknesses and the vices that people often throw themselves into, bring sorrow and disgrace and are of no real benefit to anyone. 'As ye sow, so must ye also reap,' has its application here.

This is one of the tenets most strongly emphasized in Theosophy. If we put our hand into the fire we are burned. If we interfere with the laws of our physical health or spiritual progress, we suffer.

If we do not grasp our opportunities as they come to us from day to day with a high sense of duty and a high sense of justice, we lose our way.

Humanity is going its way in doubt, in questioning, in fear and despair, while ‘the Sermon on the Mount’ stands out with the beautiful essential truths of all religions, accepting them, but doing away with the forms that obscure them. Theosophists follow this line of thinking.

Find the key of right living within yourself! Trust yourself more! Believe in yourself in the higher sense! Find the strength of your own character! Learn to love all that is true and beautiful! Cherish high ideals! Live for something greater than you have ever lived for before! Remember that every moment of human life is sacred! Begin before it is too late, lest you lose your chances in this life of finding the key to that knowledge which brings permanent happiness.

Jesus was a Prophet. He was a Teacher. He understood humanity. It is for us to take his words, interpret them, take everything that is good and true and ennobling, and ingrain it into our hearts and our lives, so that we may lift the weight of woe from Humanity’s shoulders, yes, and make a new Kingdom of Heaven on earth, a new manhood, a new womanhood, and a new life for all.



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"GREATER WORKS THAN THESE SHALL YE DO"

Tots of the juvenile department of the Rája-Yoga School at Point Loma, on their way to their "Lotus Group," or unsectarian Theosophical temple-service. Here they learn the simple, essential lessons of life, as taught by Jesus and other great World-Teachers

“GREATER WORKS THAN THESE SHALL
YE DO”

With the broad vision that Jesus had, he knew that his disciples would follow after him, and so he declared that greater things than the wonderful things he had been doing, they too should do. He did not say that he himself should not do still greater and greater works. He told his disciples that greater things than those he had already done, which they marveled at, they could do also. There is a world of promise in this. It contains a book of revelations.

THE SONG OF THE EARTH-SPIRIT

in Goethe's *Faust*

*"In the tides of life, in action's storm
A fluctuant wave,
A shuttle free,
Birth and the grave,
An eternal sea,
A weaving, flowing
Life, all-glowing,*

*Thus at time's humming loom 'tis my hand that prepares
The garment of life which the Deity wears!"*

—*Bayard Taylor's translation*

**“Greater Works than These
Shall He Do”**

“Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

“Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer’s eye.

“But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.”

— *“The Voice of the Silence,”* from
“The Book of the Golden Precepts,”
translated by H. P. BLAVATSKY

“GREATER WORKS THAN THESE SHALL
YE DO”

I — ‘BOB’ INGERSOLL AND WALT WHITMAN

EVEN the most progressive minds whom I have met in all parts of the world are frequently filled with unrest, discontent, despair, and questionings. Without the philosophy of Theosophy they cannot meet the problems of life in a rational way, nor in a way that is satisfactory even to themselves.

I view the Bible differently from what most of my readers do. Of course there are gems of truth in it, and they are very beautiful. But when one realizes that it has been revised once and translated several times, one can imagine that perhaps some things in that Bible are not just as they were originally. If fifty years ago it was true that hell-fire and brimstone were to be our punishment if we did not go absolutely the straight way (as we were then taught), it ought to be true now; but as this doctrine is no longer taught is it not quite easy to believe there never was any truth in it?

Different classes of minds in different fields of thought, religiously and otherwise, are moving out from old conditions. ‘Bob’ Ingersoll wielded a tre-

mendous power in his day. He was a man who loved humanity. I know his life was very pure. His home-life was beautiful and delightful. He was a very earnest and highly educated man. He did many things to clear the air and make way for truth. But he stopped there; and it is the constructive work that we need for the uplift of humanity; because if we spend all our time in tearing down, without reconstructing, we are not on the path of progress as we should be. Like many other great minds, Ingersoll came and went. He left us very many beautiful thoughts. When they are read from the Theosophical standpoint they have not the pungent, harsh touch that so many of his critics have claimed.

In the course of time, when your children or your grandchildren are grown up, Walt Whitman will be placed at the head of all the poets of the last century, because he dared to break away from recognised set forms; because he dared to speak the truth from the fullness of his heart; because he plunged into the deeper thought, looked forward into the future in real confidence, and showed in his writings that he accepted reincarnation as a fact. Yet the critics of his day tore him literally to pieces.

If one wishes to know more about Whitman, something that will answer the soul's longing in poetry, let him read John Burroughs's book on Walt Whitman. Burroughs himself was a far-seeing man of extraordinary literary ability, generosity, and dig-

nity, and he possessed a wonderful power of analysis and a profound sense of justice. If it were not for Burroughs we might have to wait another century before Whitman would be properly recognised and placed where he belongs as a great poet.

II — THE SOUL—HUMANITY'S ANCHORAGE

Jesus said: “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” I have talked with many clergymen, I have read books of criticism on the Bible; but outside of Theosophy I have never found the kernel of that saying — the meat, the life of it.

Now even if Jesus did not say everything that is attributed to him in the Gospels by his disciples, he certainly did say these words. There is evidence in every word that I have quoted, that he was a Theosophist, that he knew human nature, and that he believed in the essential divinity of man.

Those words of Jesus are one of the most baffling and puzzling passages to students and critics of the Bible. Think for a moment of the ‘miracles’ that Christ was said to have performed; and then when his disciples marveled he told them, “Greater works than these shall ye do.” But his view of life was as broad as the Theosophist’s. He had eternity before him, and beyond ■ doubt he believed in Reincarna-

tion; and his words which I have quoted from the xivth chapter, 12th verse of *St. John*, studied from any standpoint are inspiring; but meet the question rationally, and you will find that the Theosophical interpretation gives the greatest meaning to them, opening a new way for humanity, full of right royal and sacred promise for all.

Now, according to the church idea, it has always been supposed that Christ was the special Son of God. I do not wish to mislead anyone or to misrepresent my position. Theosophists do not accept that dogma, yet in no way does Theosophy belittle that great Teacher, that great Initiate and Herald of the truth. On the contrary it brings him closer to humanity and nearer to our hearts, so that we can commune with him in spirit and feel the greatness of his glorious example, his helpfulness, and above all, his inner knowledge.

In speaking of himself, in that verse, where he says "He that believeth on me," he was not referring just to the physical man, as many might think. He meant that one must trust in the divine spark, the Christos-Spirit, which is in every man. One may talk against it and die in ignorance of it, but time will prove its existence. This doctrine of the innate divinity of man is to me (and I think to all liberal-minded people) one of the greatest keys to the solution of life's problems.

If we can see the greatness of Jesus's life, and its promise for us — the seriousness, the joy, the splen-

dor, the inspiration, and the eternity of life,— then we shall take his words home to ourselves, and begin to refashion our lives, no matter how clean and strong they are, nor how high they are on the moral line already. We shall have a new vista of life.

In those words he does not speak of himself as Jesus the man, but as the Christos-Spirit within him. He knows that his disciples to whom he is speaking know very little about it; and so he assures them in a way that one cannot get away from, that “Greater works than these shall ye do.” In this he acknowledges himself as one of the children of God, as we all are; except that he had moved farther along the path in his different incarnations, had experienced all states of life, and in his mercy and compassion for human nature he simplified his teachings and brought them down to the comprehension of the ignorant multitudes of his day.

At that time where one man could read, a thousand could not. There were no printed books, and manuscripts were very rare and very costly. When his disciples marveled at the wonderful things he did, how quickly he admitted that they could do even greater things than he had done!

Then he adds “Because I go unto my Father.” I remember in my early years that verse was interpreted to me as meaning that he was going to die. But Theosophists do not so interpret it. We interpret it as meaning that Jesus was going to his own inner nature, his own inner life, which is the King-

dom of Heaven wherein we can find the Father, and thus take the first step in spiritual advancement in the larger knowledge of life. It is not difficult to accept this interpretation.

With the broad vision that Jesus had, he knew that his disciples would follow after him, and so he declared that greater things than the wonderful things he had been doing, they too should do. He did not say that he himself should not do still greater and greater works. He told his disciples that greater things than those he had already done, which they marveled at, they could do also. There is a world of promise in that verse. It contains a book of revelation.

Spiritually, the world is half asleep, just barely living. Opinions have nearly destroyed spiritual life. Humanity has not the substance, the foundation of spiritual truth. I feel that it is the duty of every Theosophist to put before the world as the foundation for the moral uplift of humanity this teaching of the divinity of man.

Whether we read our Bible or not, we can study the wonderful, silent mysteries of nature, we can read our own hearts, and the mysteries in our own natures, and we shall find that sometimes we are the angel and sometimes the demon. Life will continue to throw us about, and we shall remain wrecks on the shores of civilization, until we have made a part of ourselves that one great splendid, royal truth of the essential divinity of man. It is the keynote for the

reconstruction of humanity. It is through no magic that you can gain the conviction of your own divinity. I cannot give it to you. You cannot get it from books. But you can find it within yourself.

Let us remember that the stars are held in place by a wonderful law; that we walk on our feet; that we have an intelligence and we have the great big wide world to live in: we have the voice of Theosophy in our midst, and we cannot get away from the challenge that it holds out to every man to look within and find himself — the real man. Unhappiness, sickness, and despair cannot disappear in a moment; the laws of evolution will not permit this; but we must be ready to take the first step on the path of self-directed evolution understandingly, remembering what Christ speaks of in that verse, “Greater works than these shall ye do.”

III — TAKE THE FIRST STEP

Think of the mercy of the divine Law — of the great Supreme Source of light and life — it has everything in the universe in such perfect order that it cannot be changed. Man must accept it.

So when our sorrows and disappointments come, if we can be conscious of the bigness of life, it will be more to us than all the riches in the world. Friends may desert us, honors may leave us, but never, never will this inner treasure of man depart once he has grasped it and begun to live it.

It is not supposed that men will be gods in a moment or in a generation; but there is one thing all can do — and that is, to begin to walk the path of spiritual endeavor, to climb the mountain that leads to the accomplishment of those greater things which Jesus spoke of, to begin to go to the Father, to begin to know what that divine Spark within means. Something new will come into the life — tenderness, a compassion; everything in nature will become more beautiful and of greater value, because the aspirant will find himself akin to it in the truest sense. We are all a part of the great and wonderful family of God.

All these things that puzzle us and annoy us now — all the weaknesses in our own natures which we try to suppress, but do not control — they bob up at unexpected moments. Self-conquest is what we must have. Self-conquest can never come until man is conscious of his power to conquer the weaknesses in his own nature, until he has found this precious boon — the divine part of himself.

No matter how much parents may love and care for their children, their children are still mysteries to them. Many do not stop to think that evolution is going on in the right way, or else disintegration in the wrong way from the time their children first breathe; and if all the parents' time is given to looking out for their children's material comforts and pleasures, and the children are deprived of the knowledge which all nature teaches — the knowledge

of their own essential divinity,— we shall continue to have human wrecks and disappointments, mismatings and mis-marriages, all along the way, because one mistake leads to another.

It requires no money, no books, no prayers (in the ordinary sense of the word) to put ourselves on the path of self-directed evolution. But we must challenge ourselves. If we cannot believe this with our poor, narrow brains, let us at least imagine it; for the repetition of the thought carries with it a psychological power, which will enable man to begin to accentuate his inner divinity.

Suppose I say these things to the poor, unfortunate street-woman. How long do you think she would be the cold, mercenary, lost creature that she is? Convince her that the divine ray is in everyone! Then she would redeem herself. But instead of that the world throws her out on the street, marks her, labels her, and permits her to go to the hell of suffering and degradation, if not to prison.

So this one priceless bit of knowledge which Christ gives us, is that the divinity is in every man. If it touches our hearts, it will thrill our blood, it will create new atoms even in our physical bodies. Let each man say to himself to start with: “I believe that man can bless or curse himself. I believe in self-directed evolution. I am going to try it, anyhow.” Following this path, every obstacle, no matter how serious and perplexing, every injustice that we

apparently labor under, will be explained. As we go along we shall learn that 'As we sow, so must we also reap.' Then we cannot help believing in Reincarnation. We cannot get away from it. As soon as men eliminate those prejudices, those former opinions of the personal God, the punishing and revengeful God, of heaven and hell, and of being born in sin, then the light will shine in the heart — that great and wonderful ray from the Supreme that is in each.

You fathers and mothers, look again into the eyes of your little ones and you will see there that divine ray shining! But if you have no understanding of their real nature, if you do not believe in their eternal future, if you do not believe that this life is just one school of experience that they are going through, you will only see the pretty blue eyes. But it is the soul you must seek — the soul within yourself, the soul within the hearts of your neighbors, the soul in your children. Seek that, and in the course of time you will do the greater things than Jesus did, which he promised you should do. You will find that the glory of the divine Law lives in men when they can recognise it and bring it to fruition. Then the higher life begins for Humanity.



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"VISION OF THE NEW DAY"

By Reginald Machell, the English artist. This painting is in the Author's private collection, International Theosophical Headquarters, Point Loma, California

“IN MY FATHER’S HOUSE ARE MANY
MANSIONS”

*Reginald Machell’s explanation of his symbolic
painting:*

*“Not enjoyment and not sorrow
Is our destined end or way:
But to live that each tomorrow
Find us farther than today.”*

*The enlighten’d soul, the seer of Truth, is
not deluded by the lure of learning, on the one
hand, or of pleasure, on the other; but goes
straight to the appointed goal led by the light
of the New Day.*

KARMA

“He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

— Paul, *Galatians*, vi, 8

**“In my Father’s House are
Many Mansions”**

“In this virtuous voyage of thy Life, hull not about like the Ark, without the use of Rudder, Mast or Sails, and bound for no port. Let not Disappointment cause Despondency, nor Difficulty Despair. Think not that you are sailing from Lima to Manillia, when you may fasten up the rudder, and sleep before the wind; but expect rough seas, flaws and contrary Blasts; and ’tis well if by many cross tacks and veerings you arrive at the port; for we sleep in lions’ skins in our progress unto Virtue, and we slide not, but climb unto it. . . . Rest not in an ovation, but a triumph over thy passions; let Anger walk hanging down the head; let Malice go maniced, and Envy fettered after thee. Behold within thee the long train of thy Trophies, not without thee. Make the quarrelling Lapithytes sleep, and Centaurs within lie quiet. Chain up the unruly Legion of thy breast; lead thine own captivity captive, and be Caesar within thyself.”

— SIR THOMAS BROWNE

“IN MY FATHER’S HOUSE ARE MANY
MANSIONS”

I — THE OPEN DOOR TO TRUTH

IT takes courage sometimes to make departures; but when H. P. Blavatsky organized the Theosophical Society in 1875 she never presented Theosophy to the world as a new revelation of her own. Its essential teachings are more ancient than any one can tell. They were taught and lived and practised thousands of ages before Jesus.

Many who have only a limited knowledge of our philosophy think that Theosophy is exclusive. On the contrary it is inclusive, universal, and it holds within itself all that the human mind can conceive of the true and the good and the beautiful, with the promise in it that as our minds develop, as our souls follow the path of self-directed evolution, as our ideals grow larger and our vision broader, we shall find more of its truths; for verily it is the open door to truth wherever it may be found, and leads on and on to the great goal of perfectibility.

I sometimes smile when I find myself discussing Biblical subjects; for, as everyone who thinks at all, knows, there are many contradictions in the Bible;

and yet there are very many truths, that beyond a question have not been rightly interpreted. I have studied very closely the teachings of the Nazarene and of St. Paul. I am very certain that Jesus was an Initiate, an advanced Theosophist. So was St. Paul. Jesus was a mystic. He said that to the multitude he spoke in parables, but to his disciples he gave the inner and the deeper knowledge. If we can look at these few words from a Theosophical standpoint we can find much in them; but standing alone they present a difficult problem.

All the peoples of the earth are the children of God, no matter what their station or condition. But at the time of Jesus books were not used save by a few philosophers and learned men. The multitude were ignorant and often correspondingly persecutive; so they had to be led as little children.

When Jesus said "In my Father's house are many mansions," he was talking in metaphors, in symbols. He was not referring to a material house at all. If one interprets it as meaning that in the great universe there are many stopping-places, many stations in life, many states of mind, many conditions of living, many different schools of experience, it absolutely sustains the idea of Reincarnation, and after the soul goes out from the body, then there are different conditions along the way. If one accepts this, one gets a broad view of truth and of life; and there is nothing very confusing in what he said.

But he said: "If it were not so, I would have

told you. I go to prepare a place for you.” That would be confusing to the ordinary illiterate mind. But to one who knows that if Jesus was a Teacher, he taught in a mystical way, it is evident that he was trying to convey to the multitude the different states I have referred to. Having great wisdom and wonderful tact and diplomacy not to overwhelm those ignorant people with the deeper, inner teachings, he endeavored to attract them and to hold them together. He taught his disciples, as the Theosophists are taught, to be prepared to work for humanity.

So this mansion that he speaks of was not a house in the sense that we might take it — it was nothing that was confined to the one life of seventy-seven or one hundred years. It means the great universe, where rests the eternity of life. It means this wonderful power of evolution, which each one of us possesses. We have it within ourselves.

II — THE KEY TO WISDOM

The knowledge of his own divinity is the key to the wisdom which man must have in order to direct his life, to dare to live and think, and to keep his conscience so strong and so pure that he will become impregnable in the face of temptation. — Yet temptation itself is a horrid word. It is not temptation but ignorance that we must fight. If we know the truth, know our power, know our heritage, and the potency of our inner natures, there are no temptations.

When we read the Bible, when we study any spiritual teachings, we must find the key to their understanding, so that we may know their real meaning. Applying the idea of Reincarnation to Jesus's words, "In my Father's house are many mansions," the whole verse is illuminated.

When one reads in one part of the Bible that Jesus taught 'Thou shalt not kill,' and in another part of the Bible how different nations battled with and overcame each other, one can see for himself that in spite of all the splendid truth the Bible contains, much of it is just a history — sometimes history badly written. I say this with no lack of respect for the truths contained in the Bible: these we can find if we look for them. But we shall never understand or interpret the Bible rightly, if we cling to the ideas of the early Fathers,— that man is born in sin and that God is a revengeful and punishing person. In fifty years these old dogmas will be obsolete.

I think St. Paul said that he felt sure that in the course of time heaven and hell would disappear. He was a prophet and a seer. He could see ahead. He had vision. He was an Initiate. And in spite of the weaknesses of our race, and all the outrageous and unnatural, inhuman things that are happening constantly, the teaching of heaven and hell is disappearing. People no longer believe in that place — a point in space called heaven — nor in the other place, hell. The religious teachers of today have

very little more to say about it. But if it were true in my childhood, it ought to be true now.

We must have some conception of the greatness of life before we can amount to anything. Consider the different conditions in life which Jesus referred to when he said “In my Father’s house are many mansions”—many conditions, many stopping-places, many resting-places, many growing-places, throughout the great universe. Probably some of his disciples got a slight conception of what he meant, and if they were here now, they would perhaps interpret it and explain it. For instance, in man alone we find a higher and lower nature — two conditions in one man’s life. When man is over-shadowed by his higher nature, he is growing; but when he is over-shadowed by his lower, mortal nature, he is dis-integrating.

Being a Mystic, Jesus had some of this inner knowledge. He had evolved through his different incarnations to a position of much trust in the Supreme and of great love for humanity. As a boy his early life was said to be very sweet, true, beautiful, and aspiring. He was forever seeking knowledge. And so he later joined that wonderful society of Essenes, that great body of noble aspirants for spiritual truth, which the worst tyrants and despots were unable to condemn.

This body of people lived together. But they did not believe in marriage among their own members. They were celibates. But they were so wise that

they did not interfere with the great action of human life. They knew that marriage must exist among the multitude; but they were preparing for the spiritual life. They were preparing to become Teachers. It was with these people that he associated himself.

If one will study comparative religion, one will find that this association with the Essenes will explain many things in Jesus's life; and will clear up and drive out of the minds of the present generation many of the old dogmas that had no place in Jesus's teaching.

III — A UNIVERSAL DOCTRINE

I cannot see how a mother can have any hope for the child that is to be born so long as she lives in the psychology of the old dogma that the child is born in sin. I cannot see how she can find her spiritual nature or imbue her child, even before it is born, with that which it is entitled to, unless she trusts in the Supreme, the Eternal, the All-Merciful, All-Loving, the perfect Center and Source of all.

It is not God who punishes us but we who punish ourselves by transgressions of the divine Law. If we put our hands in the fire we burn. If we take poison we die. And so in things of the spirit: we are the makers of our own destiny. We can make of our lives a blessing or a blasphemy.

Theosophy is not out of place when it attempts

to tell the world of the wonder of life, the joy of life, its dignity, its purity, and its grandeur. Theosophy is not exclusive, it is all-inclusive; it is not for the ‘chosen people’; it is for all humanity. It is the great, sweeping breath of truth; and truth is everywhere: the trees are whispering it, the birds are singing it, even the waves of the great ocean as they wash the shore bespeak the mightiness and the immensity of universal Law.

And yet humanity loses faith in itself; humanity is bowed down with a quality of fear that takes the incentive out of life and tears the heart to pieces, limits the vision, and deprives us of something that is all our own if we will only seek it, if we will only reach out for it, if we can take the deeper meaning of Christ’s teachings in this verse and in other verses. Please remember that during thousands of ages before he was born, there were those who taught the same truths as he did, and those who believed in them and lived them.

And so again coming back to the idea of the ‘exclusiveness’ of Theosophy: it is inclusive; it takes in the great universe and the great wide world, and all the stars we have not seen, and the planets, and all the future, and all eternity. So why should we lose faith in life? Why not love our neighbors as ourselves? Why not let our inner natures speak in mercy and compassion for those who err? Even our worst enemies err through ignorance.

Ignorance is the key to crime and insanity —

ignorance first as to the real nature of the physical house in which the soul lives. Every right of the tenant of this house is abused. When these dear little children come into the world, they are waiting for that which belongs to them as souls. That is what they must have, if they are to grow and become what we hope for them.

But before they are eight or ten years of age, they are under some special system that holds them down to the idea that they were born in sin. They are taught the fear of God, and the punishment of God. These are the things that the world's children are still being taught. And with all due respect for those who attend the churches, and all respect for those who expound Christianity and are convinced that they are right — in spite of all this, I say something more must come to our humanity, if we are to hope for its spiritual resuscitation.

IV — HUMAN DUALITY

Just look at the newspapers! Every year records an increase of crime — of unnamable crimes. I read in the newspaper only the day before yesterday of a man who had killed twenty-five or twenty-seven different people! The report stated all the gruesome details of how he had killed them and enjoyed doing it. Do those who are attempting to handle this case know how to meet that disease and that crime? They will probably be satisfied with the idea

that the man must be punished — hanged or put in a cell for the remainder of his days — the mercy of God, the mercy of Jesus absolutely forgotten in these things, when they forget that which they should know.

If people are still ignorant, they have nevertheless had plenty of opportunity of knowing that man is dual in his nature. The soul of a man is the eternal, growing, burning fire of divinity; the other part belongs to the desires and the passions and the animal side. Unless the animal man is governed and controlled, it will know nothing about the many mansions in the Father’s house. It will just grovel in the mud and die like an animal. And that’s the sort of things we read about every day in the newspaper; but we read about so many of them that most of us are used to them and have become quite indifferent. The general attitude is, that they do not affect us, they have not hit any one of our family, and so we dismiss them from our minds.

But it is the knowledge of the higher self, of the divinity within, that I am ever seeking to bring out. It was the great message of H. P. Blavatsky, of William Q. Judge, and of the wise Theosophists of ancient days,— to awaken people to the realization of their spiritual opportunities. Remember the opportunity lost may never come again! We are not fatalists; we are the makers of our own destiny, either to bless or to curse.

One of the great obstacles which prevent men

and women from knowing the truth is indifference, and back of indifference one will find insincerity. When one meets insincerity or when one meets ingratitude, when one meets a human mind that will strike the friend who has helped it, one may be sure that he is not dealing with the soul, but he is dealing with the lower, selfish side of human nature.

Ten or fifteen years ago it was difficult to talk of the duality of human nature, or of Reincarnation; but today it is different, especially in Europe. People come in crowds now to hear the teachings of Theosophy. Why? The terrible European war has brought people to a realization of the fact that they have been misled, or misinformed, or that they are blind or ignorant, and that their conception of God must be nobler than the old dogmatic God, to answer the yearnings of their suffering hearts. That is why Theosophy is growing so rapidly. Little do they know about the many mansions, the schools of opportunity and experience that are in man and in the great universal house of God.

We make no attempt to convert. We do not remind you that you will go to hell if you do not join our Society; we do not tell you that you will suffer and lose your way if you do not accept Theosophy. We simply place the truth before you and give you the opportunity to choose for yourself.

Theosophy gives you a broader conception of God, it increases your vision — your hope, your trust. With it you can interpret human life as you

never have before. You can interpret the teachings of the Bible in a new way. You will understand yourself better. You will draw the line in your own nature between the higher and the lower self; and thus you will advance along the path of self-directed evolution, utilizing the many mansions or schools of experience along the way of life.

V — A NEW HOPE FOR HUMANITY

You may be without companionship; you may be alone in your misery, in your disappointments, your despairs; your friends may fail you, you may become poor and almost helpless; but when you have these truths that I speak of in your life, they are the treasures that will take the place of everything you most yearn for. They will be the key to longer, happier, and more useful lives along the path of spiritual unfoldment.

If we can get a new conception of God; if we can conceive that in our Father’s house — that is, in the great universe — there are many conditions, many experiences in different earth-lives and in different stations of life, we can commence to build a hope for ourselves. But when we pinch ourselves down to the idea of being born in sin and of having only seventy-seven or one hundred years to live out the aspirations of our souls, we are cursed with the psychology of false teachings, no matter who teaches them. But do not blame

those who teach, for they know not what they do.

And yet the old dogmas that have come down through the ages, divorced from the essential teachings of the Nazarene, have warped the spiritual nature of man and twisted his mentality.

In spite of this great whirl of chaos and confusion, some soul occasionally springs up in our midst — a great artist, a great writer or a great Teacher, and gives us a glimpse of something beyond, a touch of the divine things in life. But we do not allow them to stay with us. And when they disappear, many of us think they have gone forever. But in these attachments and affections which we form for these splendid and beautiful things that come in life, let us remember that there are in the great universe many houses, many homes, many centers, many stopping-places, many clearing-houses, and that we are the children of the universe — of the great supreme God, and our opportunities are many.

But if we do not take the first opportunity we may lose the second; and if we lose the second, we may miss the third, and so on. And so the message of Theosophy today is: Listen to the voice of your conscience, to that part of your nature that is higher than the reasoning faculty; it is your spiritual nature, sleeping often, but at times springing into life. Keep it alive, let it warm your heart, let it fashion your thoughts and your life, let it make your home many times more pure and true than it is at present! Let it help you to make better laws for your fellow-men,

and to fight with all your soul against war, and for Eternal Peace!

We must begin to work for the purification of the human race by placing it on a basis of understanding, that it may no longer dwell in the realms of ignorance, but move out understandingly each day, learning more and more, each experience bringing us the purifying, uplifting, and helpful knowledge that we need. It is glorious to keep on climbing to the heights through self-directed evolution. We must find *that* something within us, *that* higher nature, which every man and woman possesses — the Christos-Spirit that is awaiting our recognition.

The best books in the world alone cannot satisfy you when you place yourselves on the true path; for you will find the Kingdom of Heaven within — the peace that passeth understanding. You will find a supreme love of nature; a larger affection than you have ever known before will grow in your hearts; those you love, you will love better; those you serve, you will serve better.

And oh! the glory of the truth shining in the human heart — according to its development. To-day we are but children sitting at the feet of the Master; but Theosophy opens an infinite vista before us, and tells us that in another life we shall know more, and in still another life more yet, until the glory of God will shine in our hearts and purify our lives. That is the state of perfectibility which men must seek if they would find true happiness.



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"THE CASTLE OF THE GRAIL"

By Reginald Machell, the English artist. This painting is in the Author's private collection, International Theosophical Headquarters, Point Loma

MODERNISM, THE TREND OF THOUGHT
TOWARDS THEOSOPHY

Reginald Machell's explanation of his symbolic painting:

Man's body is the castle of the "Holy Grail," with its foundations in the shadows of earth, but in its highest regions it is a temple of spiritual light. Therefore was it said: "Let your light shine. . . ."

From "A RECORD"

By William Sharp

*None sees the slow and upward sweep
By which the soul from life-depths deep
Ascends,— unless, mayhap, when free,
With each new death we backward see
The long perspective of our race,
Our multitudinous past lives trace.*

**Modernism, the Trend of
Thought towards Theosophy: 1.**


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“There is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth, and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the universal religion CAN ONLY BE ONE if we accept the real primitive meaning of the root of that word. We Theosophists so accept it; and therefore say, we are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity — i. e., to the religion which suits each of us best — let us unite to form a practical nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, or color.”

— HELENA PETROVNA BLAVATSKY

MODERNISM, THE TREND OF THOUGHT TOWARDS THEOSOPHY: I

I — TEACHING THE LETTER INSTEAD OF THE SPIRIT OF THE BIBLE

HE Modernist Movement is one of the many signs of the times that point to the world's unrest, not merely in material things, but in spiritual things as well. Before the war, a large part of humanity was half asleep. Those of the dogmatic faiths were complacently satisfied with their religion. But since the war humanity finds itself stirred by a new unrest. The faith that was so abiding with many before the war does not hold such universal sway now.

At the present time we find writers and thinkers, professors, teachers, and even clergymen trying to raise themselves out of the crevices of dogmatic limitations, in order to breathe the fresh, pure air of life. The controversy between the Fundamentalists and the Modernists is really only one of the signs of the time; and the trend of thought is naturally towards Theosophy. But in order to understand just what Theosophy is and what it stands for, it is necessary to go back a bit into history.

For centuries humanity has been taught the letter

instead of the spirit of the Jewish Bible. Hence the unrest, the questionings, and the controversies of today.

My sympathies are with the Modernists. I admire them for their courage. But I hope they will not fall back. All that is required is a certain amount of fearless action on the part of those who have been questioning the real nature of Jesus, etc. If they only have the courage of true Theosophists, we shall find that Jesus the Nazarene is taking a new position in the world's arena; he is brought more closely to the hearts of the people; he will be better understood; and the example of his glorious, unselfish life will be a more definite and tangible encouragement to those seeking spiritual unfoldment.

Theosophists declare that the most reasonable and satisfactory explanation of his great wisdom and power and spirituality is to be found in the doctrine of Reincarnation — that he had lived many lives and had purified himself and learned his lessons through many schools of experience, and evidently through much suffering.

The wisdom which Jesus taught was real wisdom, Theosophical Wisdom — it was the Ancient Wisdom known long before Christ was born. I think it was Ammonius Saccas of Alexandria, one of the noblest of men and most famous of spiritual teachers, who said, in substance, in the very early days of Christianity, that "the whole view of Christ was to reinstate the Ancient Wisdom and restore it to its primi-

tive integrity." Is not this an acknowledgment that the Wisdom-Religion existed long before Christ's time? And that Ancient Wisdom was Theosophy. Ammonius Saccas had no disposition to tear down; all his work was of a highly constructive nature. So his statement is really worth thinking about.

It was the misinterpretation of the Bible by the early Church Fathers — possibly with the best intentions — that led to its being accepted according to the letter; so that the so-called 'Christian' nations have ever since acted on the principle of "an eye for an eye and a tooth for a tooth," instead of following Christ's simple injunction: "That ye love one another."

II — THE VIRGIN BIRTH

Now, in regard to the idea of Jesus being born under some special law, 'the only son of God,' according to the teachings of Jesus himself we are ALL 'sons of God' — we are all essentially divine; we are immortal; we are a part of God, and God is in us and we are in God. And the only difference between Christ and many of those around him was that he recognised his own inner divinity; he evoked from his own nature a royal, splendid compassion. He had his visions and his pictures of spiritual life, his hopes and his ideals for humanity. And besides, he knew human nature well. So to the multitudes he spoke in parables; but to his disciples he revealed the great

inner spiritual truths — the lost Mysteries of antiquity, which are truly the esoteric teachings of Theosophy.

As for the 'virgin birth': it should be remembered that in the sacred legends of many nations, far preceding the time of Christ, there were highly enlightened souls, advanced men and women too, declared by their associates and disciples to have been 'of immaculate or virgin birth.' We should not interpret these legends literally, and thus degrade and materialize them. The idea of the 'virgin birth' should be taken symbolically, as meaning that Jesus was pure and undefiled in the spiritual sense and had achieved spiritual knowledge through his own self-directed evolution, while physically he was born of an earthly mother and father.

This is not a dream of mine nor a fantastic picture; it is a page from universal symbolism, which will help all to interpret rightly many of the teachings of the Bible, which the early Church Fathers, possibly through ignorance, misinterpreted.

This interpretation of the birth of Jesus which I have given, this idea of his sublime purity attained through self-directed evolution in the truest sense, makes him even more of a spiritual Teacher than the dogmatic, orthodox doctrine of the 'Immaculate Conception.' We, too, are all in our soul-life born of the Spirit just as Jesus was; but it is a question whether humanity as a whole has cared for the soul-life or the spiritual life. How much thought do we

give to the idea that we are united with God, that we are in God and a part of God? If this were not so we would not be here.

Take these few ideas and work them out to your own satisfaction. You will find many such ideas in the writings of Helena Petrovna Blavatsky: *The Secret Doctrine*, *Isis Unveiled*, and *The Key to Theosophy*.

We Theosophists enthuse over the great teachings given us by Helena Petrovna Blavatsky. We enthuse over our life; the Theosophical life is a full life, and if we are doing our best to live up to it, it begets enthusiasm. Even when one of us fails or falters, the real inner nature still holds the beautiful aspirations and determinations to live the Theosophical life. With its optimistic views, its wonderful ideas of Reincarnation — another birth, another chance, always another chance,— in the great, superb, universal scheme of life, there is no discouragement; there is a picking up, a beginning again.

So let us restore and reinstate the teachings of the old Wisdom-Religion, which according to that famous Teacher, was what the Founder of Christianity was trying to do. If you do not believe this, read Jesus's 'Sermon on the Mount' and then make allowances for the changes that have been made in the text of the Bible in its revision and many translations; and make allowances also for the ignorance and the materialism of the age in which Jesus lived and taught.

III — THE EARNEST INVESTIGATOR

The earnest investigator of spiritual things must begin with a determined will to follow the path of spiritual endeavor until he finds himself in a higher state of consciousness, which reveals to him the true life. When man gives sincere thought to his own nature, and challenges himself in the true spirit of aspiring to a better life, he has begun the climb. The second step brings to him in the silence of his own inner being, a touch of the universal life. This alone is a splendid philosophy for man to follow.

His own soul tells him that he is a part of Divinity—a part of God. But he is also a part of the great human family; and the only way to reinstate and restore the primitive teachings of the Wisdom-Religion, which is Theosophy, is to live the life which Jesus and all the great spiritual teachers of mankind have taught us to live — and especially the life that our great Teacher, Helena Petrovna Blavatsky, has given us through the Wisdom-Religion.

Take one-half of your time for it, if you cannot give it to direct work and study, to carrying in your nature and in your mind and heart and soul, that Theosophy is the Heart-Doctrine. Disappointments, heart-aches, sickness, bereavement, persecution,—count for nothing if one will hold to these uplifting teachings.

I am not sufficiently interested in the Modernist preachers to spend my time just talking about them.

I have seen so many start out with a few bright principles, and give promise of stepping forth into the great, broad field of eternal truth, and then fall back. So my whole aim today is to open the way for the earnest investigator, and to call the attention of all, even of the scholars, who may be prejudiced against my ideas, to the fact that when we take the spirit of the utterances of Jesus, and forget the dogmas that have grown up around his name, he becomes in the truest spiritual sense ten times more to us than he ever was before — a helpful brother.

Is there anything more glorious, more splendid, more helpful, more optimistic, than the idea of that great character evolving through many experiences in different lives — through sorrows and tears and persecutions,— advancing, growing, learning his lessons and accentuating the spirit of compassion to such a degree that there was a spiritual atmosphere in his very presence?

These teachings are available to all — to the most despairing, the poor fellow in prison, the unfortunate woman on the street, the drunkard, and the man who has lost his all and is about to commit suicide, and to the families that are being broken up.

All things that seem such a nightmare upon humanity would pass away, if we would rise in our spiritual aspirations, in our trust in the Divine Law, and feel the glory of God permeating our natures enough to make us strong and purposeful in will, full of love for humanity, full of pity, full of for-

giveness, full of the spirit of service to all humanity, and above all, full of protest against the evils of the age.

It evokes compassion in my heart when I look at the faces of the majority of the people whom I meet on the street, in the hotels, on my travels, on the trains. Most of them carry a look of lamentation in their faces, or of carelessness and indifference and self-love.

Think of the limited view of just one earth-life — the idea that our God has ordained that life on earth be limited to seventy or eighty years — maybe occasionally one hundred; and then that is all! All the aspirations, all the hopes, all the love that we have entertained, all the visions we have had, even in our imagination, are as naught when death comes, because it takes us from the field of action (according to the literal teachings) of the spiritual life.

And unless we believe in the Wisdom-Religion, Theosophy, and in the spiritual interpretation of truth, we have no key to the situation. The mystery of death has not been explained rationally by any philosophy or dogma or creed that I know of — except by the Wisdom-Religion, which is now reinstated, which is now restored, and which is pushing its way into all lines of thought in our present civilization, and in time will bring about a new order of things. Here and there throughout the world the light is breaking, for the truth will prevail in the end.

It is the very catastrophes and calamities of the

War and the suffering, which not only Europe but all humanity has endured, that have brought home to us, more urgently and heartfully than ever before, the questions, "Who are we? Why are we here? Whence came we? Whither do we go? Where is God?"

Those are some of the questions which the prisoner generally asks, when he is about to be hanged — the prisoner whom humanity permits to be hanged! No matter what the man's crime, we are not privileged, we have not the right, to destroy human beings! There is, in every man and woman, a spark of the divine life — the soul. That is why life may be made a joy and a glory, no matter in what situation we may be found. We must sing the song of "Life is Joy," we must make a new picture, a new vista for the world, if we are to stem the tide of disintegration with a royal, spiritual hope that will never die.

We see this clergyman and that clergyman stepping out and proclaiming the idea that Jesus was not specially born, but was the son of God as we are ourselves. But why have not these clergymen taken this step before? With all our scholarship and research, one wonders why these special advocates of religion did not find out sooner what they are at last beginning to preach — I refer to the Modernists. One's conscience should tell him, one's reason should tell him; and truly one's intuition should enlighten him on these subjects that we are speaking of!

There is physical unrest, I think, in every human

being, for none of us is living rightly; physically none of us is living up to the best. When we are not ill or in physical distress, we are apt to forget that this body is the flesh-house for the soul to live in; it is the temple in which the soul of man seeking expression lives, and the vehicle or instrument through which God manifests, as far as divinity can be expressed in man. We forget these things and we pile penalties upon ourselves by carelessness and indifference. And then when sickness comes we are cowards. The majority are getting ready to die when they are forty or fifty.

Think of the world peopled with a glorious humanity with the light of spiritual knowledge shining through them! In spite of the disintegration that we see all about us, the eternal light of truth is burning, the light of the Ancient Wisdom. Under the pressure of a great thought-wave, a spiritual wave, which cannot be fully explained, humanity will also be reinstated, will be restored to its rightful heritage, and will find its real place in the universal scheme of life. Sadness will be turned into joy, tears into laughter, suffering into happiness. Then we shall have the true Higher Education — education for the souls of men and for the development of a noble civilization.

IV — THE DUALITY OF HUMAN NATURE

If the early Church Fathers had only realized that in the Ancient Mysteries, in the inner schools of

the Pagan religion, which they tried to ignore and destroy, there was the teaching of the higher and lower natures in man — the great secret, without which the contradictions and inconsistencies in human nature can never be explained! On the one side there is the immortal man, the soul, imprisoned in the house of flesh and made manifest only by noble actions; and the other, the animal, brute side of human nature, to be mastered by the higher and transmuted into a more spiritual life.

So when you read of a man who would walk out of his way to avoid treading on an ant-hill one day, and the next day murdered his mother in anger, think of the Theosophical explanation of the duality of human nature. Normally his spiritual nature manifested itself in so small a thing that he could not tread on an ant-hill; but the next day his lower nature — that part that loved money more than truth, that yielded to passion and vice under certain circumstances, — forfeited his right to freedom of intercourse with his fellow-men — who were acting at least half rightly — because he killed another.

Where is our Christian sympathy when we see men put in prison? Some prejudiced mind might say: "Shall we have murderers at large, ready to kill us?" Oh, not at all! But we should have schools that would furnish education of a quality that would stir the minds of the most obtuse, the most indifferent and blinded. The advent of such schools should be met by us as though it were a great gala-day, and we

were all to take part in the great pageant of life, and give to the world a new song. We Theosophists would not permit the state to carry out the old Mosaic law of "an eye for an eye and a tooth for a tooth," which Jesus denounced. We would have educational institutions instead of prisons for those moral invalids.

We Theosophists know that if the man we speak of had been brought up as a Theosophist, if in his childhood he knew his divine nature and how to follow its guidance always, and that his lower nature, the other part of him, must be conquered and made a willing servant to the Higher, he would long ago have learned self-control. But as a rule children are allowed to grow up without knowing anything about why they are here or about their own natures, and very little effort is made to teach them, for the average teacher himself knows very little about these most important facts in life, which Theosophy alone gives. Stop and think of the Theosophist's hope and his vision, and you will understand my enthusiasm.

The process of learning self-control must begin in childhood. For the moment a child, no matter how small, will raise its hand to strike, its will-power has begun to act, and that will-power must be directed along right channels. What education did that child have in a former life? What does it know of its reincarnations? What does it know of its potentialities or its possibilities? And because it looks cunning when it raises its hand to strike, the parents

do not correct it; they do not realize that by allowing the child to be mastered by its temper, or its desires, they are cultivating the very conditions in that child's nature that may lead to crime and the penitentiary later on. The child is never told about the duality of its own nature, but should be.

I love children; I think home is sacred and motherhood divine. I believe in it. But no matter how strong the mothers' hearts, how full, how rich, how loving, how self-sacrificing, they have not the necessary knowledge. They do not know themselves.

The first thing that every human being and every child should know, is himself. Study the laws of your own being and you will know the laws of the universe.

Fill your lives with dreams and pictures of the possibility of self-conquest — not repressing the tendencies of the lower nature, but overcoming them. Begin this process with the youth. Think what fair flowers of manhood and womanhood we can develop in the light of spiritual self-mastery! Think of the beautiful home-life we can build which is not within our vision now! Think of the humane laws we can make for the benefit of humanity! Think of the educational institutions we can have of the highest order in every city, town, and village in the world, both for the youth, for the parents, and for those who make mistakes — these institutions governed in true knowledge of man's possibilities and potentialities. Truly, these words, "Love ye one another,"

are filled with the spirit of the Heart-Doctrine — the Great Hope.

Think of the torture that we inflict upon a man who has made his mistakes — no matter how serious they were — by continually reminding him of them. That is the idea of 'reformation,' so-called, that is usually practised: keep him thinking about his sins! In other words, it is nothing more than "an eye for an eye, and a tooth for a tooth."

But what say you of taking that man and telling him that he is an invalid, that he is ill, that he needs care,— physically and mentally. Give him his moral physician as well as his physical physician. Down, kill, drive out of the minds of human beings the thought of legalized murder and the thought of punishment!

Why! you would not find a true Theosophist even striking a child, nor a horse, nor a dog, because his conscience would not allow him to do it. He has just enough of his spiritual nature awakened, to bring him to the realization that every thought has an effect for good or evil, and that he can bless his life or he can curse it by his thought-life as well as by his actions.

I see men of twenty and even forty, going along the streets of our cities, with their hands in their pockets, heads down, and an expression of lamentation or carelessness all along the way. Go out on the streets if you will and look at our young girls! Out of the first hundred that you see, pick out one

for me, if you can, who has received that light of self-knowledge which should be preached in every Christian church in the world. How many have been taught the full meaning of the words "as ye sow so must ye also reap"? How many people go through life constantly showing the spirit of love and forgiveness and gentleness and tenderness?

Oh, how I pity the mothers and the fathers! And how I pity particularly the working people! The mother has her love of virtue and her love of right and love of home and of everything that is beautiful, but she must struggle along with her family; and sometimes she sees one of her daughters go out of the fold. It is awful; it is terrible; it is cursed; it is a thing that civilization should be ashamed of!

V — THE SPIRITUAL FIRES ARE STILL BURNING

Now I will tell you in my softer mood that in spite of these things that I see — in spite of these menacing dangers, in spite of the tragedies that we read about in the newspapers, the crimes — more than we have ever had before, some of them unnamable — there is in the hearts of men the fire of spiritual aspirations yet burning. But none can bring to these I speak of the answer to their heart's yearnings. They must find it themselves. And they will find it if they really work for it. And if they do not work for it, they must take the conse-

quences of the immutable law of Karma: "As ye sow, so must ye also reap."

Theosophy is the most rational, the most tangible, the most vivifying, and the most enlightening philosophy of the age. It has no creeds and dogmas. But we Theosophists have a royal optimism that is born of our superb philosophy, and we have a real love of humanity and a desire to lift its burdens. We have been strengthened by our trust in our spiritual will.

It was the power of the spiritual will in Jesus that brought him to his high state of self-discipline. Many of the so-called 'miracles' recorded will be found by the close student to have been merely appearances. But if he did cure by the laying on of hands, it was because he was pure, he was undefiled, he was living in the light, he was the Son of God — as we all are. The key was in his compassion.



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HELENA PETROVNA BLAVATSKY (1831 — 1891)

“She being dead, yet speaketh.” This noble Russian woman founded the modern Theosophical Society in New York in 1875. She was its teacher, its inspirer, and its martyred light-bringer

MODERNISM, THE TREND OF THOUGHT TOWARDS THEOSOPHY

Those who have studied Theosophy at all will realize how closely the Modernists are coming to the teachings which H. P. Blavatsky brought again to the western world in 1875. . . .

The Bible must be interpreted as it has been interpreted by Theosophists — especially by Helena Petrovna Blavatsky, the woman of women in modern times, the woman who brought these truths of the Wisdom-Religion to this country, and in her modesty, in her splendid womanhood, and in all the attributes of a right royal spiritual teacher said: "These teachings are not mine. They belong to the old Wisdom-teachings of thousands and thousands of ages before Christ." When she touched the soil of our supposedly free America, with her glorious and superb truths, she was persecuted unto her death. The sufferings of Jesus on the cross were nothing in comparison. She was morally torn to pieces.

But just the same, the truths she brought have settled down into the atmosphere of all countries, profoundly changing their fundamental and outstanding psychology, and have brought thousands to the knowledge of Theosophy.

REINCARNATION

“We cannot yet have learned all that we are meant to learn through the body. How much of the teaching even of this world can the most diligent and most favored man have exhausted before he is called to leave it? Is all that remains lost?”

—George Macdonald

**Modernism, the Trend of
Thought towards Theosophy: 2**

“Theosophy is the thread which passes through and strings together all the ancient philosophies and religious systems; and, what is more, it reconciles and explains them.”

— H. P. BLAVATSKY

MODERNISM, THE TREND OF THOUGHT TOWARDS THEOSOPHY: II

I — EARLY ANTAGONISMS

BEFORE we can come very close to the subject, we should study the conditions and environments which the early Church Fathers had to meet in their efforts to establish the Christian religion. I am reminded in my travels that today, largely as a result of the aftermath of the war, we have a repetition in some respects of the conditions that existed at that time. Of course there were not quite so many divergent doctrines then as now, because there were not so many people. But there was a great deal of antagonism and discussion and even despotism all through the first few centuries of the Christian era.

We must bring our minds to the point of realizing that opinions should not rule the world, nor should opinions rule religion. Instead of opinion we must have knowledge, wisdom — yes, we must have facts.

I am somewhat of a student of the Bible. When I was a girl I was made to study it. And in the most reliable histories that I have been able to find, it is stated that the Apostles believed that Jesus was

not other than a man — a great and noble man filled with the Christos-Spirit.

During the confusion of thought of the early centuries of the Christian era, there were a number of great philosophers, perhaps wiser than we today, and there were others who were waiting for the light, and who were, through the influence of the Church, breaking away from Paganism. And yet they were not ready to accept the doctrine of the atonement through the crucifixion of Jesus, nor were they ready to accept him as specially born. There was much controversy. Some of the philosophers argued that if Jesus was the only Son of God, how could he have been crucified?

The Church may attempt to give you a reasonable answer to these questions, and it may sound fairly plausible: but consider the Theosophical idea and apply it. We believe that the immutable, divine laws that hold the stars in place, that govern the world, that govern life and death, and that hold us in place to a degree, were active thousands and thousands of ages before the birth of Jesus. So it is difficult for the finest and most broad-minded people to accept the theory that the belief in the virgin-birth of Jesus and the atonement of the Christ, is necessary for salvation.

Theosophists declare that Christ was the son of God as all men are. But ever since H. P. Blavatsky reintroduced the Ancient Wisdom, Theosophy, to the western world, Theosophists have always laid great

stress on the teaching that he was a right royal example of noble manhood, that in a very large sense he was an Initiate; that he had made splendid use of his many lives, that it was the refining process of self-discipline and self-directed evolution that had brought him to the condition of being a great spiritual Teacher.

Think of the variety of opinions, and of the contradictions, the quarrels, and the confusion, about the question of the special divinity of Christ. Now Theosophists hold that because he was human as we are, and because he was divine as we are — believing as we do in the essential divinity of all men — he was one of the noblest, one of the grandest, one of the most inspiring examples of the true man, the righteous man, having evolved his own spiritual nature through self-directed evolution. Does not this seem more rational?

In the first century A. D., there was a very strong sect headed by an eminent philosopher, whose adherents declared that they had proof that Jesus was the son of Mary and of Joseph; but that after he was baptized, he was over-shadowed by the Spirit of God!

It should be remembered also that among the Pagans, there were many counterparts of the 'Virgin Mary,' and even some of the Greek heroes were said to have been born without earthly fathers. Similar stories will be found in the sacred literature of Egypt and India. These myths, when interpreted

rightly, symbolically, sometimes contain great spiritual truths, as explained in my first discourse on this subject. But the Church Fathers doubtless felt that making their Savior supernatural, rather than admitting that he was simply a noble man of very spiritual attainment, would be a telling point in gaining converts, and that the spread of Christianity would thus be greatly accelerated.

Moreover, the Jews had a legend that the Messiah was to come upon the earth. This the Theosophists interpret as meaning the Christos-Spirit — a breath or wave or influence of the divine teachings which Jesus later brought to the Jews — would take possession of the hearts of men. But the Church Fathers accepted the coming of the Messiah literally; and after many years of controversy and dissensions, a certain number of the Jews declared that Jesus of Nazareth was the Messiah.

II — FUNDAMENTALISTS AND MODERNISTS

As you observe what the Fundamentalists accept and believe, and then notice what the Modernists accept and teach, you will find that the Modernists, to a degree, are in very close touch with Theosophy. But there are many more things which they must know in reference to the Ancient Wisdom-Religion, before they can make their thoughts forceful and helpful. They are just throwing their minds outside the church; and if there is any trembling or hesitancy

we may be sure that their decisions will come only from the brain-mind. But if they step out boldly and throw themselves into the arena of unsectarian effort for humanity all the time, it will not be long before they will accentuate Theosophy in many phases of their teaching and their life, because Theosophy is the Divine Wisdom, the Mother of all religions.

The Fundamentalists declare that the Bible is the Word of God; the Modernists declare that the Bible contains the word of God.

The Fundamentalists declare that Christ is the Son of God, in the sense that there is none like him; the Modernists declare that he is the son of God as all men are.

The Fundamentalists declare that Christ's birth was supernatural; the Modernists declare that Christ's birth was natural.

The Fundamentalists declare that man is specially created by God; the Modernists declare, as do the Theosophists, that he is the result of inner evolution.

The Fundamentalists declare that man, having fallen from his rightful position, is in sin; and that it is only through the grace of God that he can be redeemed; the Modernists do not accept the idea of original sin, but declare that man, being divine in his inmost nature, an immortal soul with a great destiny, must work out his own salvation through self-directed evolution.

The Fundamentalists declare that it is through

faith in the atonement of Christ that man is regenerated and saved — through some supernatural power that comes from Heaven; the Modernists declare, as do the Theosophists, that man's regeneration is dependent upon his environment and upon the knowledge that he acquires and the experiences that his soul goes through, and that he is his own savior — that he can wander from the path, but that he is never abandoned in the great economy of nature.

Those who have studied Theosophy at all will realize how closely the Modernists are coming to the teachings which H. P. Blavatsky brought again to the western world in 1875.

There is a great stir all over America and also in Europe brought about by the controversy between the Fundamentalists and the Modernists. Some of the Fundamentalists are saying strange things; but it seems to me that Theosophy and whatever truth there may be in the Modernist movement, is the only salvation. One of the greatest teachers in the orthodox church has declared publicly that after seven years Christ is coming; and that he will come, not as a meek and helpful Savior, but that he will come as a despot and that he will trample upon the blood-stained earth! — A delightful promise! It does not show much progress for the Fundamentalists.

Another of the most prominent ministers of the orthodox church says that in order to accentuate the power of the church and its creeds, *we must have the creeds more dogmatic than ever*, and that if neces-

sary we must use force to compel their acceptance!

Now Theosophy accepts the fundamental truths of all religions. We believe that every sincere religious system holds within it some of the beautiful and glorious truths of the Wisdom-Religion. We do not believe in creeds or dogmas, but we do believe in the divine and infinite laws. It is difficult for us to teach our children that Christ, the meek and lowly Nazarene, who preached brotherly love, forgiveness of one's enemies, and who did so much to demonstrate the true spiritual teachings, could return to the earth as a despot and trample upon the blood-stained earth. Such statements will sound the death-knell of creeds and dogmas.

Have we not arrived at the time when we must learn how much is to be found through self-directed evolution, through applying the teachings of Christ and of all the great world-Teachers, through belief in our divine heritage? Thus we can strengthen our characters for larger issues and larger service and for a more noble and exalted expression of the Higher Law.

Just as in the last century, and the century before, and for many centuries back, the people today are half asleep. But let us be tolerant and make allowances for these dear Fundamentalists, who seem to be cutting off their own heads. Let us avoid going their way, and, instead, let us introduce the very antitheses of what they preach. Then we may understand that the coming of Christ does not refer

to the coming of the man specially born, but to the spirit of the Christos in men, reflected in their spiritual exaltation to a state of understanding and discrimination and possibly of inspiration. That is what we shall have.

There is even a society that calls itself 'theosophical' that has its headquarters in Adyar, India — the offspring of one we dismissed from our Society years ago. From this source there comes the statement that they have got a second Christ; but he is receiving his education at Oxford!

What answers are parents going to give their children when these question them as to the meaning of the controversy between the Fundamentalists and Modernists, and as to the difference between the many different sects? I declare that there are some glorious teachings in all these churches, but it is the obscurations of the truth that hold men down. Worst of all is this teaching that man is born in sin, and yet that he is the creation of a personal God!

III — WHAT THEOSOPHY OFFERS

Now anyone who has studied Theosophy knows that its philosophy offers a broader, grander, and more superb, true, KNOWLEDGE of God. As I have said before, these laws that hold the stars in their places, that hold the whole world in a certain state of harmony in nature, in spite of the disturbances caused by ourselves — these laws were in existence

thousands and thousands of ages before the Christian era. And what a reflexion it is upon this God to claim that he makes special arrangements and special laws to fit into some special theory or dogma! Do not believe it!

Study the teachings of Theosophy boldly and courageously, and see what you find pouring into or pouring out of your hearts! See what you will find that the soul has within itself! See how you will realize your dignity and your immortality! See how the light will break and how the veil will be lifted on the vision of the superb possibilities of man!

The God the Theosophists believe in could never punish, could never take revenge. Get away from the idea of the personal God, and think of Deity as the Supreme, the great Central Source of Light.

Rightly interpreted, the Bible will show that Jesus himself never said that he was the Son of God except as all men are Sons of God; and the doctrine that he was the special Son of God was not a part of religion until a long time after his death.

There are splendid people in every church, with a touch of the divine aspirations of life still lingering in their beliefs. One cannot go into a church, no matter how indifferent one may be or how opposed to the forms and obscurations of truth, without feeling something uplifting. It is the aggregation of thought and feeling that is preserved in the atmosphere. It is the devotion that goes into these churches and holds them together. It is the spirit

of God in man seeking to find expression of itself.

Yet a great many are in the churches today who would admit, if one were to talk to them straight, that they want to come out, and would come out, but that they fear the 'punishment of God.'

Is it not the time when the spirit of Christ is coming in the truest sense, knocking at the doors of the churches, calling the people to look within themselves, to look above, and to look out upon Nature in all its aspects, and to learn from it the glorious realities of life?

How can the immortal soul accept the doctrine that man is born in sin? That is the degradation of our civilization. It has been brought down from the early days of the founding of the church. By this I mean no reflexion upon those who introduced this dogma. They probably did the best they could. They did not have many books. There were not many educational institutions. They were very limited in their knowledge. The large majority of the people were ignorant. And in order to control them at all and in order to bring them into line, they used force, just as the Fundamentalist preacher whom I referred to was advocating. In our blood today are some of those teachings, and it is difficult to draw away from them. If it were not so, we should never have had a war, because the Divine Laws give us no right to slay our brothers.

I take up the Bible with great respect. There are to be found glorious teachings in it — especially

the teachings of Jesus himself. But never could the God the Theosophists love — the Omnipresent, All-loving, Infinite, Omnipotent Deity — sanction the wars that have disgraced Christendom for the past two thousand years. Nor could the Theosophists' Deity sanction the punishments that so-called civilization metes out to unfortunates.

IV — H. P. BLAVATSKY'S WORK

The Bible must be interpreted as it has been interpreted by Theosophists — especially by Helena Petrovna Blavatsky, the woman of women in modern times, the woman who brought these truths of the Wisdom-Religion to this country, and in her modesty, in her splendid womanhood and in all the attributes of a right royal spiritual teacher said: "These teachings are not mine. They belong to the old Wisdom-teachings of thousands and thousands of years before Christ." When she touched the soil of our supposedly free America, with her glorious and superb truths, she was persecuted unto her death. The sufferings of Jesus on the cross were nothing in comparison. She was morally torn to pieces.

But just the same, the truths she brought have settled down into the atmosphere of our country, and have brought hundreds and thousands to the teachings of Theosophy. There are great scholars and splendid men who write interesting and instructive things under their own name and never give

credit to the inspiration and knowledge they received from Helena Petrovna Blavatsky's work. I can take recently published books that are startling the world nowadays, and point out that they are but the feeble echoes of what H. P. Blavatsky taught nearly half a century ago.

For instance, in some of the chapters of Wells's *Outline of History*, especially those on Buddhism, Christianity, and the Unification of the World, you will find him writing much that is exactly what Helena Petrovna Blavatsky taught in her wonderful books, *The Secret Doctrine*, *Isis Unveiled*, and *The Key to Theosophy*.

Anyone can recognise the tremendous influence of the teachings of Theosophy on modern thought, who studies as I do, or who has traveled as I have and who meets all classes of minds. I correspond with people of nearly every language; I meet inquirers from all parts of the world; I give interviews to many earnest seekers; and I do everything I can in my simple way to make Theosophy a living power in the life of Humanity. In this way I discover the needs of the people. If I were not in my position, someone else would be; so it is not any special knowledge I have, nor any extraordinary achievements that I have made.

V—A NEW-OLD GOSPEL OF TRUTH AND HOPE

But there is one thing that holds me firmly — my enthusiasm. We cannot have true religion; we can-

not love; we cannot do noble service, unless we have a right royal enthusiasm; and that is the best part of me. From my experience in helping prisoners and unfortunate women, I have found that there is only one message that I can take to them and to all who suffer, and who are despairing — those who have lost faith in God and man; there is nothing that will answer the yearnings of their souls except the truth.

It is our duty to have them know, that in spite of their errors, in spite of their mistakes, in spite of their being condemned and considered helpless, and (according to the Fundamentalists' idea) born in sin, they too are the children of God, in so far as they will turn about and make the divine laws a part of their lives.

Think of the man who is about to be hanged, who hates the world, hates humanity, has no belief in God nor in anything — just a brain-mind and perhaps a beast in the flesh; and then give him this message! I can assure you that if I had time I could recount my experiences with some of these men. I have seen them walk out of the death-chamber already redeemed — redeemed through their own heart-aches, their despair, their disappointments, and finally redeemed through their trust in the Supreme, Infinite, Omnipresent Power that holds us all in its keeping.

This is one of the reasons why I am so intense, so earnest, so eager to clear away some of the obscurations of truth that are holding men down. We must

warm our hearts in the knowledge that there is no outside power to save us; but that it is we ourselves who, through our own self-directed thought and the consciousness that we are a part of the divine laws, must work out our own salvation. This must be done by opening our hearts to the Heart-Doctrine and to the love of God in the truest sense — by making life beautiful in our simplest acts of kindness and of brotherly love, by leading a clean, noble life.

Jesus was one of the many great spiritual Initiates, that have come down through the ages, though perhaps he did more than many. But if we could study some of the hidden manuscripts of the past, we would find that there were many like him in degrees, many who had won their greatest battles in self-conquest; and perhaps in the humblest walks of life there are those who have had no opportunity to step forth, but who are living the life of self-purification, who have faith in their own divine natures. And in spite of the chaos, the unrest, the uncertainty, the deceit, the greed, and all these things that come from man's lack of recognition of his higher self, we can have a hope that will be so eternal that it will stay with us all through our different lives, and bring to us added courage each time.

Oh! on such foundations we can build so beautifully and so royally, that we never will be satisfied with the limited knowledge of one earth-life! Never!



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"THE DWELLER ON THE THRESHOLD"

By Reginald Machell, the English artist. This painting is in the Author's private collection, International Theosophical Headquarters, Point Loma

OCCULTISM, THE SCIENCE OF RIGHT
LIVING

Reginald Machell's explanation of his symbolic painting:

"It is the shadow of thyself outside the path cast on the darkness of thy sins." Man is a duality. Climbing the mountain of matter (material existence) he reaches the vision of his own higher self — the knowledge of true occultism.

KARMA

“Nothing can work me damage but myself.”

— St. Bernard

Occultism, the Science of
Right Living

“Behold the Truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one’s co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts — these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom.”

— H. P. BLAVATSKY

OCCULTISM, THE SCIENCE OF RIGHT LIVING

I — GENUINE AND COUNTERFEIT OCCULTISM

IT is very pitiful that everywhere the word 'Occultism' has been so misused and so misapplied. Fanatics of every kind, and half-crazed people who are endeavoring to introduce some new-fangled religion, have interwoven into their vocabulary and their teachings the word 'Occult.'

Theosophically speaking the word 'Occultism' simply means the science of right living. It belongs to ages ago, long before Jesus was born, when people had no creeds, no churches — when they lived closer to nature, when they preached, believed, and lived the Science of Life. Theosophists use the word quite rationally.

Surely thoughtful people are not yet satisfied with their comprehension of life, nor with their comprehension of death, or rebirth. Just as long as one's heart is yearning and aspiring, he may be sure there is something more for him. But when one can aspire and learn and gain the knowledge of true Theosophy — occultism or the science of living — then he will begin to rise and go forward on a new basis

of real occultism; for we must have something substantial to depend on, if we are to meet life and meet death with any degree of peace and satisfaction. We must have something more for our children, something more for posterity. We must seek that which our hearts are calling for; and truly *that* is Theosophy.

Helena Petrovna Blavatsky, the noble Russian woman who in the seventies of last century brought the teachings of Theosophy to the western world in modern times, never claimed that she had originated these teachings. She had no disposition to interfere with or condemn anything good. One of her strongest declarations was that Theosophy accepts the essential teachings of all religions. How many people are there that can draw the line between the essentials and the non-essentials in life? How many think that their wants must be met, and forget that if their needs are met, that is enough?

One must not judge Theosophy by the ridiculous idiosyncrasies and madness of pseudo-theosophy. Real Theosophy, as Madame Blavatsky taught it, and as it is taught by accredited representatives of the Society which I have the honor of leading, is the most practical teaching in the world.

We consider the Theosophical Movement the most serious movement of the age. It offers to every human soul the key to the real meaning and purpose of life. It teaches man whence he came, whither he goes. It explains something at least of the divine

laws governing the universe. It demonstrates that one life on earth is not enough for the evolution of the soul of man.

Theosophy does not limit God. It makes that great Supreme Power infinite. And if God is infinite, can we make him finite? Can we personify him? Can we call him revengeful? Can we name him as a punishing God? No, we cannot. Moreover, can we believe that we were born in sin?

Think of the great Supreme Source of Life that holds the stars in their places, that orders nature and its wonderful mysteries, that gives to mother and father the sacred privilege of parenthood — think of these and then tell me who can limit the Universal, Supreme Deity! Who can attempt to limit human life? At your best moments, at your silent moments, when either by despair or joy you have been moved to a state of contemplation, of analysis, of questioning, of yearning, think a moment, have you not sometimes almost felt the touch of this divine power in your longings and in your aspirations? Think what it would be if the human mind could be ever conscious of the fact that man is part of the great, central, spiritual life, ■ ray of the Supreme!

II — JESUS, THE INITIATE

Think of Jesus, ■ great spiritual Teacher. We Theosophists consider him an Initiate. Think of his 'Sermon on the Mount.' Remember that he had

no church, no dogma, no creed. He was of the highest expression of human evolution at that period. Why? Because he, in his different lives, had had vast experience, and learned therefrom. Probably far back — how far back we do not know — he began to realize the potency of the universal life, to feel that he was a part of it; and in feeling it and longing for it he found the key in his own heart. Hence we have that splendid, royal example of his life for humanity.

Obscurations and obscurations have been placed on our path all down the ages. For thousands of years we have been limited to one line of thinking. We have had to accept faith without knowledge. But Theosophy gives the knowledge that will teach you to read your Bible better, to know Jesus better, to understand Deity better; because in the spirit of Theosophy there is no aggressiveness against truth.

There are many aspects to truth. Take the teaching of Reincarnation for instance. Cannot we find therein a solution of many of life's problems? Cannot we find the mercy of the divine Law? Theosophy teaches that nothing that happens is due to chance: it is the result of some former condition. If one will think towards the idea of Reincarnation with an open mind, it will not be long before a new touch will be felt in the heart, new thrills in the blood, a new contemplation of life, a larger vision. When the vision comes, then comes the mercy and justice and knowledge of life.

If Theosophy could be accepted in the right way,

intelligently and with the love for greater knowledge, we should have no more wars; no more would history tell of the fightings of nations. If Theosophy goes on making the strides that it has made during the last few years, in a few hundred years our present humanity will as a whole be looked upon as barbarians.

Please remember that there is no attempt on the part of Theosophists in trying to reach the great secrets of life, Occultism, the Science of Life — there is no attempt to convert, no persuasion, no one is frightened into accepting it for the salvation of his soul. But the door is opened. If you choose to enter you will enter. If you do not, you will later choose to do so. I am not counting on membership, I am not counting on gaining converts; I am counting on that inner something which should be present with all right-minded people; for did not Jesus say, "Where two or three are gathered together in my name, there am I in the midst of them"?

Surely no one is so stupid as to think for a moment that he meant his personal self would be there, or that he meant his intelligence or even his own soul. What he did mean was the higher quality of spiritual life, which is ever awaiting recognition in us — a ray of the Supreme, which holds man in his place, and the stars in their places, and which brings the spirit of justice to earth, ultimately. It is the Christos-Spirit in man; it is that wonderful, indescribable something that comes to all of us at

times; perhaps it can be best understood as the highest conception that we can reach in our present state of evolution of the idea of love.

How many are there in the world today who can describe love? Look at the different aspects in which it is presented. Sometimes it is degraded and dragged down in life, in a way that makes it but a counterfeit of love. But where real love begins, when it is true and unselfish, we may know that it belongs to all eternity.

When we can realize that the soul of man is a part of the great, divine Law, and that love belongs to the soul, is an attribute of the soul, can we not then feel within our hearts something more than we have ever felt before? Can we not then infold in our hearts, in the very essence of our spiritual natures, those we love, who have passed on? — not in the sense of spirits returning, spirit-communication, nothing of this sort. I am speaking of the divine essence of things, of that indescribable something that love gives us. We cannot define it, we cannot describe it, but we know we have it, to a degree.

III — THE SCIENCE OF RIGHT LIVING

As we step out on the broad path of research, with a disposition to forget our selfish selves, and to live for others, with a desire to make the world smile and rejoice while there are so many aching hearts, to do

our full duty to our mission in life, then we shall be living the occult life; thus we shall begin to know the Science of Living; thus we shall begin to climb; and within the compass of one earth-life we shall know that we are evolving.

One of the great secrets in the Science of Life is self-directed evolution. Man directs his own life if he only knew it. If he will recognise his own soul and feel the power of it, he will know what self-evolution means. Man can bless his life or curse it. Look at human life as you see it about you, and you will realize the truth of this statement.

Is it not time after the terrible war, and the dreadful aftermath of the war, that an earnest effort were made to adjust the affairs of the world on something more than a merely intellectual basis? It makes Theosophists smile to see men in their egoism, acting as though there were nothing above the intellect. But let a man rise in your conventions with a knowledge of occultism, and strike the needed note of Peace and Universal Brotherhood! Then we shall see the power of Theosophy, the Science of Right Living!

This is not far-fetched at all; for real Theosophy has attached to it none of the absurdities and nonsense taught and practised by counterfeit Theosophists. Real Theosophy applies to every duty in life. It appeals to the noblest in man's nature. It demands of everyone a clean, strong, pure life. Theosophical preaching without living the Theo-

sophical life is entirely out of place. Unless the heart-life is behind our preaching, unless we can have the daily consciousness of becoming better, of growing nearer to the great universal life, we shall know little of Occultism, the Science of Right Living.

Theosophy presents none of the gruesome religious pictures that we were taught in our childhood. Man is not told that he was born in sin, or that hell will be his eternal abiding-place if he does wrong. Theosophy says that the world belongs to humanity, that the soul of man is eternal; that his destiny in a sense is as fixed as the stars, if he will turn his face towards the light, if he will respond to that indescribable, pulsating something — that spiritual urge in his heart.

No man living, no matter how he has failed, has ever completely lost touch with that certain quality of tenderness and gentleness and nobility, which is the eternal part of him, though it may seem lost; and if he does not find it today, he may find it tomorrow. So the hope, the grandeur, the superb optimism of the psychology of true Theosophy is just what the nations need today.

This does not mean that the churches should disappear, nor that the pulpits should be closed; but it does mean that every human being shall have the right to think for himself and to give his own soul a chance to live. I can conceive that your preachers, great as some of them are, good as many of them are — for I have many friends in the church,— they

would find in Theosophy the key to the solution of their problems. It never can be taken away from them; and then they will begin to present to the human mind a grander conception of Deity — Impersonal, Infinite, Unknowable, All-Powerful, All-Loving, All-Just. This is what every man must seek.

Suppose for a moment that I am on the wrong path; that my plan of life has no basis: is it not safer to take this view and fashion the life according to it, even though it might be fallacious, than to go on as the world has been going for so many centuries — man separate from his brother, families inharmonious, nations at war, suicide, vice, crime, and despair everywhere? We must be up and doing; we must clear the way; we must dare to think more deeply and to work more unselfishly! Let us depend on the intellectual life just so long as it keeps us free! But remember that the intellectual life of man, great and necessary as it is, is but the instrument of the higher nature, the soul.

IV — OCCULTISM FOR THE UNFORTUNATE

With these ideas in mind, is it not easy to see what the Theosophists can do for the poor criminal who has to be hanged, or the street-woman who is condemned, or the drunkard or the thief? Theosophy says, "There is another chance! The great Supreme Power is greater than man. Man's laws punish because civilization has not evolved to any-

thing higher than punishment; but the mercy of God is so great that the sooner we trust to it, the safer we are. The sooner we can find that there is this eternal center within us, the sooner shall we begin to know ourselves."

I have worked among the criminals and unfortunates ever since I was sixteen years of age. They have lost faith in themselves; they have lost faith in humanity, they have lost faith in their God; and when they lose these, they lose everything; and their godlike qualities and that little divine ray that is in them cease to be active, though it may be there. Then the whole lower nature is bent on revenge, on all those dreadful feelings that arise from the selfishness of human nature.

Theosophy explains further that, man being a part of God's great family, it is only the body that dies, with its passions, weaknesses, and its idiosyncrasies; but that all that was noblest and best in the life is still there, and as the released soul goes out into its new birth for another school of experience where it may evolve and grow, it loses nothing; it is not lost.

Here let me say a few words of warning. There are some people who profess to preach Theosophy, and they do give out the most absurd teachings, and claim to remember their past incarnations. Now according to the best knowledge that I have, and according to Madame Blavatsky and all the ancient Teachers, no one knows what his last incarnation was.

The physical brain, which is the organ of physical memory, dies with the body. Only that part of the higher nature which is needed for the soul's development goes on with it.

It is like the flowers. They blossom for the summer and then die; the next summer other flowers like them blossom from the same essence, but not the same flowers. And so it is with the soul. The soul goes on its way. This is according to my knowledge of Theosophy; and I haven't much knowledge in comparison with what I hope to have in another life.

V — THE BEAUTY OF DEATH

But I have had one experience which was a wonderful revelation to me. I have been under water and was supposed to be drowned. I went under three times before I was pulled up. If I had never known Theosophy, if I had never known anything spiritually, my soul would have gone out joyfully to the wonderful state beyond; for during that experience, when I was brought back to my normal state, I had lost all love of this life; for the revelation of death was so beautiful. Imagine the state of the soul that has fashioned itself at its best in one life, when it goes out — the revelations must be unlimited. As we have lived so shall we receive.

Think of the wonder and the joy of the soul freed from the tired body, in harmony with the

grand symphonies of life! Of course these grand symphonies are sounding all the time; but we have not the ears to hear; we have not yet developed a conception of the spiritual things in life. But they exist.

I remember once speaking of these grand symphonies to a large audience. Professor Daniel de Lange was present. I was telling of the wonderful symphony of life beyond the grave. I said: "I do not hear it, I cannot hear it; but I can conceive of it, because Theosophy has opened the way and shown that real soul-life is beautiful, is wonderful, is teeming with joy, which every man can have, when he has courage enough to face himself, to challenge himself, to find his own soul, and to begin to climb the ladder of self-directed evolution."

Professor de Lange said to me: "I feel that I should like to close my eyes tonight and hear that grand symphony. How I long to have the vision that you describe." His face was lit up with something I have never seen before. Daniel de Lange was a wonderful man, a great musician. When he gave forth his music he was like one walking over the clouds with his soul touching the Infinite. But on that occasion he looked about twenty years old. His face was lit up, his eyes were aglow. He died three days later with heart-disease. And when I think of him going out with the picture that had touched him, I believe he had a royal welcome in the next condition of life. He had earned it by past aspirations; for his life was clean and his music inspiring.

VI — OCCULTISM AND EDUCATION

Taking up again the idea that Occultism is the Science of Right Living: according to Theosophy man's body is in a sense as sacred as his soul; for it is the house in which the soul lives. Consequently the life must be clean and pure. Then when the soul passes out, the body goes to its own, mixes with the elements, continues on its mission in different physical expressions.

Next let us consider the mind. It is the aim of my Râja-Yoga system to produce, above all, balanced characters — Râja-Yoga means the perfect balance of all the faculties, physical, mental, and spiritual. It is the teachings of Theosophy applied to the problem of education. Please remember that Râja-Yoga is not Hatha-Yoga, for Hatha-Yoga is the very antithesis of Râja-Yoga.

Great educationalists have said to me: "Could you not give us the secrets of the success of your Râja-Yoga system"? And I have answered: "I cannot give them to you. No one can give them to you. All the money in the world cannot purchase them. For each pupil is treated individually. We give to each the necessary environment, the right atmosphere, the proper example; and we aim to bring out from each child its own soul-qualities rather than to weigh down its brain, its intellect, with our own intellectual attainments.

"Of course the pupil gets enough of the intellectu-

al development in our school and college. More than that, while this is going on, while the body is being preserved and strengthened by proper dietary and exercise, and a clean, wholesome environment, the mentality holds its balance. Why? Because the child is taught its responsibility from the time it can speak. This may seem a mystery, but it is true. It is taught that it is a part of the great universal life. It is never punished; it is never reprimanded as most children are. But it is corrected and reminded and encouraged.

“When the pupil reaches the period of temptation, between fourteen and sixteen years of age, when most parents think it is time to send their children off to college, our Râja-Yoga pupil has learned when to say yes and when to say no. He feels that he is a part of this eternal life. This gives a sense of responsibility. It goes with the environment, with the example.

“Under the Râja-Yoga system of education music is a very important factor, for real music is an attribute of the soul. By cultivating music in the child we can help to bring it up in accord with the natural laws of life, in the Science of Life. In this way we have sometimes made musicians out of pupils with no musical heredity, who in the beginning were very stupid in their classes; and yet *we* do not make them musicians. The music was in their natures, and we have simply helped them to open up their natures.”

Theosophy has brought to the human mind the

key to the Science of Life — not just for modern times but for all times. It had long been lost sight of when Madame Blavatsky brought it again to the western world. She did not invent it. It is as old as the ages. The more I think of it, the more sacred it becomes. The more I talk to the people about it, the more I want to talk; the more I am determined to do so, the more power I have. I am perfectly willing to be thought unkindly of, because I know my motive is to help. I want to give humanity something that will help lift its burdens, that will give a new touch to human life, that will make men hope more, look ahead more, climb more and become more.

VII — THE PRACTICAL OCCULTISM

Theosophy does not interfere with one's duty to his family or anything of that sort. It simply gives one's mind a rest. It will make him realize that the whole of life is not confined to seventy-seven or one hundred years. What has life to offer of a tangible nature, after you are seventy or eighty years old? There may be faith; and if so I do not wish to disturb anyone who is absolutely satisfied that his future is assured. But how many are assured?

Is not this wonderful message of Theosophy something to hold to and to carry out in life? Take the Theosophical idea of the continuation of the soul-life — that when the soul goes out it does so by natural law. Why should we wonder at that when we

remember the mysterious process of the birth of a child — that gestation takes place from an atom, a germ, a tiny cell, and that in a short time we have the manifestation of a human being — an incarnate soul? What do we know of that mystery?

I was recently talking with Gerhart Hauptmann in Berlin. I was his guest at dinner, and he expressed great interest in Theosophy. He said: "Well, madame, what are you going to do with the masses, who do not take up the study of Theosophy?" I said: "All we have to do is to live the life, set the example, and do our best to spread the Teachings. The result we must leave with the Higher Law. We must consider the law of evolution. The masses may not take Theosophy today, but they will tomorrow; and as the divine life is natural, they have to take it some day anyway. Often people have to take what they do not at first want, and when they get it they are so glad, that they wish they had wanted it before. People must think about their needs and not their wants."

Ye men and women who have your daily duties, your disappointments, your heart-aches, and your trials, remember there is nothing so grand in life as a superb motive continuously sustained with your love and spiritual devotion! It is the breath of the soul. If one will cling to the pure ideals of Theosophy, one finds a constant companionship in its philosophy of life. It is not purchasable and it cannot be taken away. It applies to every department of life.

Let us discuss Theosophy as applied to marriage, home, and parenthood. I often think, if all the marriages that have taken place in the last hundred years could have had behind them the philosophy of Theosophy, the law of Occultism; if every man had felt his responsibility from the soulful and divine side of his nature; if he had realized the potency and the sacredness of marriage; and if every mother, too, had been prepared in the highest sense — can you not conceive that the issue of such as these would be a better humanity than we have today? And yet even with its weakness, humanity is still splendid in many ways.

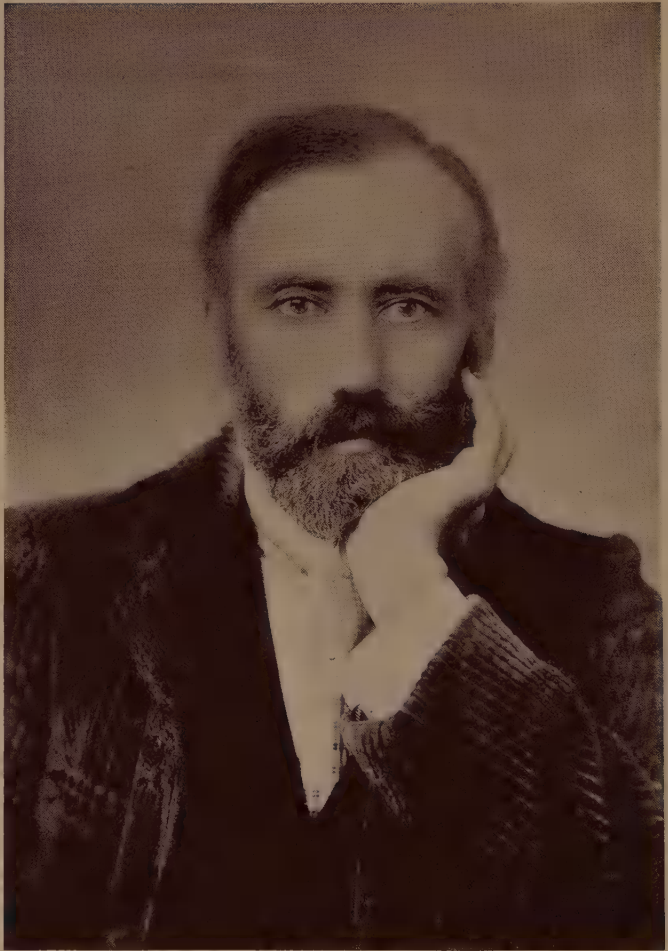
Then in the rearing of children parents should at least feel that it is their bounden duty to give as much care and love and opportunity to the soul of their child as they do to the body and the objective life. Give the child a chance for spiritual growth! Open its mind for the higher education! Kill out fear! Abolish punishment! Never allow a shadow of the lack of faith in life to cross its path! Make life a joy! — in your mind and in your imagination, if you have it not in fact. Have no disharmony in your home-life! Build up your home-altar on a new basis of spiritual growth, as well as mentally and physically! Do this and you need have little fear for the future of your children.

Teach the children the laws of physical health! Teach them to keep their bodies pure and clean! Realize that some of your children's difficulties may

be inherited! Teach them to keep their minds pure that their lives may be clean! Remember that their lives are in your keeping! Remember that imagination is the bridge that links the mind and the soul! Use your spiritual will and your imagination in continuously picturing your children as advancing along the path according to your highest ideals and your most sacred hopes.

I cannot conceive that any artist ever painted a beautiful picture without first imagining it. I cannot conceive of any musician composing or performing grand and masterful works without first playing them in his imagination.

We must use common sense, and keep ever in our minds the ideals of a beautiful manhood and womanhood for our children. Try to live close to your highest ideals and your spiritual will; and after a while you will become so psychologized with these ideals that you will find a key to the problems of life — you will discover a new way to educate your children. Through Occultism, the Science of Right Living, you will afford higher education for your children. For the sake of coming generations, for the sake of what is noblest and best in your natures, find and follow the path of Occultism, or the Science of Right Living! It leads to endless joy and peace.



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WILLIAM QUAN JUDGE (1851 — 1896)

H. P. Blavatsky's Successor and the Author's Predecessor as Leader and Teacher of the Theosophical Movement throughout the world. At the Annual Convention of the Theosophical Society, held in Boston in 1895, by a vote of 191 delegates to 10, William Quan Judge was elected President for life.

THEOSOPHY OPENS THE BOOK OF LIFE

The following is quoted from an official letter written by Helena Petrovna Blavatsky in 1888:

“To WILLIAM Q. JUDGE, General Secretary of the American Section of the Theosophical Society:

“My dearest Brother and Co-founder of the Theosophical Society:

“In addressing to you this letter, which I request you to read to the Convention summoned for April 22nd, I must first present my hearty congratulations and most cordial good wishes to the Society and to yourself — the heart and soul of that body in America. We were several to call it to life in 1875. Since then you have remained alone to preserve that life through good and evil report. It is to you chiefly, if not entirely, that the Theosophical Society owes its existence in 1888. Let me thank you for it, for the first, and perhaps for the last time publicly and from the bottom of my heart, which beats only for the cause you represent so well and serve so faithfully. I ask you also to remember that, on this important occasion, my voice is but the feeble echo of other more sacred voices, and the transmitter of the approval of Those whose presence is alive in more than one true Theosophical heart, and lives, as I know, pre-eminently in yours.”

REINCARNATION

“We walk about, amid the destinies of our world-existence, accompanied by dim but ever present Memories of a Destiny more vast — very distant in the bygone time, and infinitely awful. We live out a Youth peculiarly haunted by such dreams; yet never mistaking them for dreams. As Memories we know them. During our Youth the distinction is too clear to deceive us even for a moment.”

—Edgar A. Poe, in “Eureka”

**Theosophy Opens the Book
of Life**

“Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings. Unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. . . .

“Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science.”

— WILLIAM Q. JUDGE

THEOSOPHY OPENS THE BOOK OF LIFE

I — PAGANISM AND EARLY CHRISTIANITY

IN looking over the condition of the world today, and going back to the time of Christ and the early Fathers who were laying the foundations of the Christian church, by careful study we shall find that what I call the retrogression of the church began in about the second century of the Christian era. Jesus himself preached a divinely beautiful teaching, without dogma, creed, or church.

We find also that in Rome and in Greece and in Alexandria there were three schools of purely Pagan religious thought flourishing when Christianity began.

I know how that word *Pagan* used to frighten me, when I saw the Christian books in our library telling dreadful things about the Pagans. But the Theosophist who studies comparative religion and who goes far back into ancient history cannot help but realize that the majority of those following the Pagan religions, at least several centuries before Christ, were leading a very true life, and many of their teachings were beautiful and lofty.

There are cycles of time referred to, I think, by Plato, who lived about four hundred years before

Christ,—cycles in which all that was true and beautiful was on the upward path and the minds of men were fertile and ready for spiritual truths. Then there are other cycles which Plato said a great deal about and which we Theosophists also explain in our books — periods when the whole tendency of men's minds was unspiritual and downwards. I think if we study very closely we shall find that we can liken the present time to the time I referred to as the early retrogression in spiritual thought.

To make my position very clear I must remind my readers that a true Theosophist has no disposition to destroy anything that is good, but always seeks to preserve all that is of real value.

Madame Blavatsky states that Theosophy is the parent of all religions and that Theosophy recognises the essential spiritual teachings in all the different religious forms. I find that the Pagans belonging to the three schools I have spoken of, the Stoics, the Neo-Platonists, and the Neo-Pythagoreans, taught many of the great teachings of the Ancient Wisdom and that the few essential spiritual doctrines of the Christian church today are really derived from these three schools.

But from the second century of the Christian era we have dogmas and creeds taking the place of the simple teachings of Jesus, which were easily understood by all men; and it is the dogmas and creeds that Theosophy does not recognise and accept.

II — MAN NOT BORN A SINNER NOR LIMITED TO
ONE EARTH-LIFE

In the first place the Church began at about that time to instill into the minds of the followers of Christianity the dogma that they were born in sin. I never lose an opportunity to say that Theosophists cannot accept this doctrine. To accept the teaching of original sin is to limit the power of Deity; the Omnipotent, Eternal, Infinite, Impersonal God! How can we accept the idea that the Omnipresent, the All-Powerful, the Unknowable, the All-Loving, All-Compassionate Deity could place humanity in a position with no choice in coming into life, and then mark it as being born in sin?

I do not presume to say that this dogma was introduced with any evil intention. I know nothing about the states of mind of those who originated and introduced it. They may have had the same view as the severe father of Puritan days: "Spare the rod and spoil the child." But the tendency of the doctrine was certainly to intimidate the human mind. And we cannot rise to the position of true self-respect that should be ours, until we eliminate that idea from our minds.

The moment we can take this step, we can throw ourselves towards God, towards the Infinite, in the same way that we do towards our own mothers, resting in a beautiful and unselfish trust. Then we shall have enlightenment; then will come the know-

ledge that every man should have in order to guide and direct his life spiritually.

The next thing to eliminate from the mind is the teaching that man experiences but one earth-life — that man, the highest type of all living things in the world, is limited by a life of seventy or one hundred years only! Why, the birds and the flowers have a better chance than man if one accepts the doctrine that he is born in sin and is limited to one life on earth!

My purpose is to lift the veil and reveal the simple truths without dogma and creed, for the earnest questioning minds of the time. H. P. Blavatsky tried to do so in the seventies of last century up to the time of her death in 1891. She realized the weight of woe that there was upon the world through the psychological influence of the doctrine that man was born in sin, and she brought Theosophy to help lift this weight.

She did not invent her message, nor was it a new religion. She said it was as old as the ages. To know how she reached these great truths one must read her books. To the unthinking, modern Theosophy may seem new; but to those who have the disposition to make the research and to know more of this philosophy, all their heritage and their possibilities, why they are here, whence they came and whither they go, Theosophy opens the Book of Life, and gives them solemn, sacred, true facts that one cannot ignore. There is no creed in Theosophy, no dogma, but there are unsectarian spiritual

teachings which grow upon one with careful and earnest study.

Theosophy teaches that man is essentially divine. We believe in the supremacy of the soul of man. When we can have the soul active in man — the divine, the immortal, eternal part directing life and human affairs,— then we shall have another world, because the soul will have registered in its own memory and in its own record, its best. According to my knowledge of Theosophy, the mind that belongs to the body, the mind that one uses every day in his business, in his thinking or working, that mind is but the vehicle through which the real man functions. It dies when the body dies. It is soul-supremacy that we must have all along the way.

III — JESUS, THE SON OF MAN

About the second century after the death of Jesus, the Christian propagandists introduced him in a new way — as the only begotten 'Son of God.' This dogma was not known during the recorded life of Jesus himself. Of course Theosophists do not accept him as the special Son of God. Read carefully and you will find that he was called the 'Son of Man' for a long time.

Having passed through many life-times, there is no doubt that his power as a Teacher came from aspiration and desire to grow, to become, and to serve his fellow-men.

So Theosophists accept Christ as one of the

greatest examples in human life — a spiritual Teacher; and we of course interpret many of his teachings according to the spirit rather than according to the letter. We accept him as being born as the rest of his brothers and sisters were born, with Joseph as his father; but in his aspiration and in his desire to find more light, he found it, and lived it, as well as his environment and the age would permit.

Beyond a question he associated himself with the Essenes, a body of very spiritually minded people. With his lofty aspirations, realizing the condition of the world, seeing the contradictions in human life and the skepticism, the doubt, the ignorance, and the despotism, he tried in his simple way to bring his disciples to the idea of the immortality of the soul and the supremacy of the soul, and the possibility of establishing the Kingdom of Heaven on earth.

We read in the Bible that to the multitude Jesus spoke in parables, but that to his disciples he gave the real truth. I never attempt to quote exactly, but that is the substance of the passage referred to. He had inner teachings and he kept them secret, because the multitude were not ready to receive what he had. He preserved the inner truths perhaps somewhat in the same way that the Masons preserve their secret teachings.

Theosophists today also have their inner school; which gives to its disciples some of the most sacred of the old teachings of the Wisdom-Religion and shows them further how to apply them to their

daily lives. It does not give them any special powers that will bring them personal worldly benefits or attainments; but it teaches the nobility of the soul and the great vision that man *must* have, and the love for humanity, and how one can make his life pure and strong and helpful.

When we consider the present condition of the world, there is no question that we are coming to the point that Plato spoke of four hundred years before Christ — a time when lofty spiritual ideas were abroad, when there was great unity and a great spirit of brotherhood, followed by a time when there was no unity, but quarrels and all sorts of isms and dissensions. So when we look back at the time following the death of Jesus we can see what the early Fathers of the Christian Church had to contend with.

There are many beautiful and wonderful thoughts in some of the Christian teachings; but there are many others that are not according to our ideas at all. These you will find in the creeds and dogmas. The beautiful essential teachings, we declare were taken from the Pagans, whom the Christians persecuted as soon as they became strong enough to do so. The basic doctrines of Christianity were taken right out of the three schools that I have spoken of, in Rome, Greece, and Alexandria, which had preserved the purity of those wonderful old teachings.

One might say: "That is all very nice, but it is all past history." But, I am using it to bring the

minds of my readers down to the present condition of things; for to know the true meaning of life, one must study causes as well as effects.

IV — THE HIGHER PATRIOTISM

With all the opportunities at hand, with our large libraries and our great scholastic advantages, with our schools and universities, it is very remarkable that we should ever have had such a war. It is a most terrible thing to think of! And when one goes down to solid truth and looks at the matter clearly, one will find that the higher patriotism in every man is the patriotism of brotherly love, and so to love one's country and one's fellow-men, that one will help them by his example to *live* for civilization, to grow and become great statesmen, great law-givers, great teachers of kindness and compassion, instead of being sent out with guns and drilled and drilled through the brutal side of their natures — the merely earthly part which dies with the man when he dies — that part however which, when directed and controlled, is not out of place.

But think of what happened to millions of the most promising young men of our country and other countries less than a decade ago in this era of so-called civilization! And the same thing is likely to happen again; for Humanity has not yet that Light which leads every man out of peril into Peace.

V — THE WAY OF GROWTH

First we must find freedom. Away with that terrible idea of fear which has psychologized humanity for ages! Away with it, and in its place put courage! Cultivate the enlightenment of the higher man, so to speak.

This is not far-off talk at all. I have been in the Universal Brotherhood and Theosophical Society some thirty years now; and for many years before that I worked for the regeneration of criminals and unfortunate women. I had my Theosophy then, without the name. I found it was the only power on the face of the earth that can bring man up to a truly high standard of living; it is the only power he has to give to his children. What else have we to give our children of real, lasting worth? What can we promise them for tomorrow? What hope can we have for them under present conditions, with the belief in only one earth-life?

The mind is like a great organ upon which the master-musician plays — the soul of man; or else it is played upon by the lower, animal-man with all the weaknesses and idiosyncrasies that belong to the body. These are the two qualities in man. Let the mortal man recognise the soul within — his own divinity. This knowledge cannot be bought or sold, nor is it given, but it is man's only real and lasting possession. It was always his; but if it is not recognised, if it is not encouraged to be active,

then we see the supremacy of the other part of the nature, the lower nature. Those who are not sure of their immortality, who have no vision of the greatness of life, the grandness of life, and the potency of life, do not really live. They just exist from day to day.

The divine laws are immutable; they are not changed by church or creed or by the prayers of the whole of civilization; because if we obey the divine laws, we find the knowledge, we find the truth, we have the key to life. We find that life is joy. We find happiness that our souls crave.

So I say to every thinking man and woman that I meet: away with this idea that man was born in sin; away with the idea that the sin is so strong that unless one struggles and suffers and sacrifices all the time one will never get anywhere! Kill it with the force of better thoughts! Teach the children the glory of spiritual life, the joy of it! Make a vision! If one cannot see it himself, at least let him paint for the children a mental picture of the infinite Law, the infinite life, and show them that man is here for the purposes of the soul — to follow the path of self-directed evolution to perfection.

Suppose one could live three or four or eight times longer than the average man does now: could not one advance spiritually much farther than he does now? Even with the knowledge which Theosophists have (and what they have is very little in comparison with the greater truths they will know

later), they have not one-hundredth or one-millionth part of what will come to them through different experiences in different earth-lives.

We cannot now fully define these great spiritual truths, but let us try to find within ourselves that soul of ours, that power which makes us love all that is beautiful in Nature, the divine in life, music, and all the sweet and dear things about us. The soul-attributes are the living voice of God; and they are seeking recognition in human life.

VI — PRESENT DISINTEGRATION

So no matter how much we may do, no matter how many systems of living or of education we may inaugurate, no matter how many churches we may build, without these fundamental teachings we cannot stop to any large degree the disintegration that is going on in our present civilization. Is it not evident to anyone who reads the newspapers that every day we are having new presentations of unnamable crimes? Think of what the last ten or twelve years have brought to us in the records that we see in the newspapers — crimes that we never heard of before!

Where in past history have we ever heard of a mother telling her child to trample the life out of her invalid husband as was recently reported in the newspapers? Of course such a woman was utterly irresponsible. She was crazy. She was in a frenzy.

She knew nothing about her higher nature. She had worn herself out struggling to save that man's life, until she finally came to the point where her mind gave way and suddenly she took the very opposite attitude towards him and urged her child to destroy him. There are no end of cases that could be cited. Look at the murders and robberies that we have right here in our own country. Are not these things I speak of some of the awesome signs of the time?

VII — H. P. BLAVATSKY'S MISSION

Madame Blavatsky established in New York in 1875 the Theosophical Society, which I now have the honor of directing. She was a Russian, unacquainted with our language and our customs when she came to this country. But she had a simple trust that she would have more liberty in America than she did in Russia, to give her message of brotherhood to the world, because our great Constitution guaranteed religious liberty and freedom of speech to all.

She thought she was getting away from dogmatic Europe and bringing to America the light that the hearts of men craved. But, as I have said before, she was persecuted and persecuted and persecuted! Yet her courage was of a quality that did not let go, and she held on; so that the Universal Brotherhood and Theosophical Society which she founded now covers the whole world, so to speak; and the ideas

which she introduced are a part of the better thought-life of humanity.

Some may doubt this wonderful woman's knowledge, until they read her books; especially her *Key to Theosophy*; the *Theosophical Manuals*, written by her students; and *Isis Unveiled*, and *The Secret Doctrine*, written by this wonderful woman herself. These books will lift the veil and reveal the truth.

Now Madame Blavatsky established an Inner School of Theosophy. Up to this moment never has the real spirit or the real meaning of that School been divulged to the public. She established this Inner School for the real disciples of Theosophy, just as Jesus had an inner school for his most earnest disciples. There is nothing to be afraid of or to be ashamed of in connexion with this wonderful Inner School; but many of its teachings are so sacred that they cannot be given out publicly, because they would be misused and misapplied by crafty and unprincipled people, to make money out of them.

Even now all through the country you will hear of a certain class of pseudo-Theosophists professing to teach Theosophy. Of course we have no monopoly of the name of Theosophy and we cannot prevent this. They will preach all sorts of things in the name of Theosophy, of such a character that if Madame Blavatsky were here she would be the first to repudiate them. They mislead by using the name of H. P. Blavatsky and sometimes they even use the name of William Quan Judge, her successor and my

predecessor; but their teaching consists very largely of the personal opinions of those who have established and who preside over these coteries of blinded people.

It was just the same in Jesus's time and with the early Christian Fathers who founded the different Christian schools, only I think their motives were much better than the motives of those who misuse the name of Theosophy today. They wanted to introduce something that would bring the people to the realization of perhaps better lives, but instead of giving them pure, simple Theosophy, which they might have done, or instead of taking Jesus's teachings and holding them in their simple spiritual virtue, they introduced many teachings which are contrary to the Higher Law and are repudiated by Theosophy.

We cannot properly study effects without studying causes. So Madame Blavatsky's students do not begin the study of man just from his physical birth. We go back to the beginning, to his conception, and before.

I am willing to state and put into print that the fact that these inner teachings of Christ, the inner teachings of the Pagans, and the inner teachings of Theosophy, are ignored and misused and degraded, is the cause of the present disintegration of civilization. My heart is tender; it is full of pity, and love, and forgiveness for the weakest being in human life. Why? Because he never had a real chance. He may have had an outward chance; he may have gone to church; he may have had a good mother and a good

father; he may even have had good and god-like things talked to him; but his soul was starved.

Yet, in spite of what one sees in the natures and actions of so-called criminals, even those that are to be hanged, the very worst, the lowest that I speak of, one will find in them still the ray of the divine, though undeveloped and uncultivated.

VIII — PREPARATION FOR MARRIAGE AND PARENTHOOD

According to the ideas of those who lived the life, the pure, simple, noble, and uplifting life ages ago, preparation was one of the most essential elements in the advancement of the human race. Every man and every woman should have from childhood such teachings as would prepare them for the sacred responsibilities of motherhood and fatherhood. Marriage was looked upon then so differently from what it is today. Life was also interpreted differently and not so misused or so depraved. The real, beautiful, sacred aspirations of man and woman were more truly lived.

And so the two who married were prepared with knowledge of the soul, love of the eternal life, having a broad vision of the spiritual future of man and feeling in themselves the presence of All-Loving God and of these infinite laws, loving the joy of life and the sunshine of life. *Their* marriage was something quite different from what we have known about all these

later years, though there must have been some very sweet and dear marriages in degree. But such preparation as I speak of is the key to the whole situation.

The responsibility of parenthood is ten times more than the most devoted mother and father have thought — ten times, nay, a hundred times more perhaps, when one stops and thinks of those mysteries, the conception and gestation of the child. The question before the mothers and fathers today is: Shall the child be born from lust, from ignorance, and from the weaknesses yet undiscovered in the parents on the one hand; or on the other from knowledge, aspiration, and enlightenment? That is the choice.

The mothers and fathers of today go through life with their struggles and disappointments without this knowledge that I speak of; so we can understand what the children miss. But from the time it is conceived, the child of the Theosophical parents is being watched over and cared for spiritually; the mother is working for the soul-supremacy of her child — not merely for the well-being of the physical nature for one life-time.

Of course every good mother and father are always working for the child's greater happiness, the eternal, substantial happiness. The parents must work for the mighty and superb expression of the god-like nature of the child, understanding these laws so thoroughly that the woman is protected, first of all by the man who has assumed the position of

father and head of the family. The husband too must put aside his weaknesses, his idiosyncrasies, his moods and his desires; he must find out that his soul in its supreme power casts aside all the ordinary temptations, and enables him to step into the new life,—into the broad path of self-directed evolution. With him is the woman, and with these two having the necessary knowledge to guide the little life that I am speaking of even before it is born, can one not see the possibilities of a new humanity?

IX — SPIRITUAL CIVILIZATION

We should be as a people representatives of a real spiritual civilization, if we had not been held down for centuries with the so-called sin of our birth. People begin to be round-shouldered almost as soon as they learn to walk; when they are forty they are already looking towards death, which they so dread; at fifty they have one foot in the grave; at sixty death has got most of them; and by seventy those who are left are just hopelessly waiting for death; and at the age of one hundred the whole life on earth they imagine is wiped out. And after that, what? What has man been taught in the past?

He has had the teaching of heaven and hell well ingrained into his nature. One may have been taught that when he does right he goes to a special place somewhere, called heaven — never very clearly defined; and if one fails, he knows where he was

told he would go. If this dogma were true fifty years ago, is it not true now? Of course it was not true at any time; and is slowly but surely dying out of humanity's thought-life. Thousands are accepting quite a contrary belief and are throwing off the bonds that held them in this obscurity. They are reaching out towards the light — awakening!

No matter what one does for his country or his government, one cannot find the key to its best interests until one finds and recognises the soul and its supremacy and allows it to be the controlling power in his life. Then he will look upon the smallest duty as sacred, if it is a real duty; and he will have the enlightenment to know what is duty, and what is not duty; he will throw away the non-essentials in life and will grasp the essentials. He will get twice as much out of the day as his brother does who sticks to the old ideas and dogmas and fears of the one earth-life.

No man can find the light without finding in himself that immortal power, that enlightenment, that assurance, that higher state of consciousness, which brings the mortal mind, which he must use just as long as he stays in the body, into consonance with his soul and his higher purposes. Then the light will break into greater splendor and the truth will come.

Let none trouble himself about his neighbor until he has commenced to build his own life with a new balance, a new courage, a new trust. All must accept the idea that they are a part of this universal

law, and that instead of being born in sin, they are born in the glory of the Law, in the glory of love and its great Promise!

These thoughts will come to one and comfort him and guide his steps, when nothing else will, if he will turn towards the truth. But of course all these things do not come at once. As I have said, "Two things cannot occupy the same place at the same time." So if dogmas, opinions, and limited knowledge are so important to one that he is not ready for anything more, it simply means that he must suffer more until he learns that wonderful law of Karma which Theosophy teaches, "As man sows, so must he also reap."

But even if one plants the wrong kind of seed, if one makes mistakes, Theosophy says: "Another chance, and another chance, to do better in succeeding incarnations. One may falter, but he must never cease striving. That alone is failure." Remember that man's real power lies in spiritual victories; that the real conquest lies in self-directed evolution.

X — THE GREAT CHALLENGE

Those who are most discouraged, whose lives have been sad, who have not been able to see the justice of life, it is they who must embrace these teachings so that they may do justice to their own souls; and by doing justice to themselves, they will bring themselves up to a point of understanding and

of knowledge instead of mere faith, of power instead of weakness, of discernment instead of obscurity. They will rise above their troubles and trials and live in that higher state of consciousness which means the supremacy of the soul.

Challenge your own natures; learn to love your souls for the sake of the good you may do; learn also to trust yourselves for the sake of the good you may do. By so doing you will learn to love your neighbor as yourself, and you will carry out that great commandment of Jesus: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

I am interested in all human life. I work to break through the obscurities of so many different systems. Why grow confused and be carried away with special régimes for your salvation? Why not find the path and evolve yourselves through trust in yourselves, in your higher natures and in the mercy and compassion of the Higher Law? Why not bring the god-like qualities of your higher and better and eternal selves into every-day life and mark time with the gods? Is any destiny more exalted than this?



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FOR THOSE BEHIND THE BARS

In the Rotunda of the Rāja-Yoga Academy, Point Loma, California: A group of students and teachers, old and young, co-operating with the Author in preparing Christmas gifts for those behind the bars in several western penitentiaries

THE LOST CHORD IN HUMAN LIFE: FOR
THOSE BEHIND THE BARS

When a man commits a crime, it is from the lower part of his nature, which he has not learned to control. I dare to say that civilization is partly responsible for this — that the greed, the insincerity, and the crimes that shock us, do not belong just to those who have made the mistakes, which have brought them behind the bars. They belong to the whole race, in so far as the race has done nothing to better conditions for the unfortunate.

KARMA

*“Men must reap the things they sow.
Force from force must ever flow.”*

— *Shelley*

The Lost Chord in Human Life

“Let me say one thing I KNOW: Only the feeling of true brotherhood, of true love towards humanity aroused in the soul of some one strong enough to stem this tide can carry us through to the close of next century and onward. For Love and Trust are the only weapons that can overcome the REAL enemies against which the true Theosophist must fight. If I or you go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we will fail. Let us search our souls well and look at it as we never looked before. See if in us is the reality of the brotherhood which we preach, and which we are supposed to represent. Let us remember those famous words, ‘Be ye wise as serpents but harmless as doves.’ Let us remember the teaching of the Sages — that death in the performance of our own duty is preferable to the doing by us of the duty of another, however well we may do the latter; the duty of another is full of danger. Let us be of and for peace, and not for war alone.”

— WILLIAM Q. JUDGE

THE LOST CHORD IN HUMAN LIFE

I — H. P. BLAVATSKY'S AWAKENING

I SUPPOSE that nearly everyone knows now something about the glorious work of Helena Petrovna Blavatsky. She was a Russian noblewoman of royal descent. At an early age in her young girlhood she discovered that something was awry with the world. She had everything in Russia to convince her that things were going wrong even at that tender age. And in her dissatisfaction and her lack of knowledge, her life underwent a change. She exhibited a wonderfully inquiring mind; though as a girl she was not especially precocious.

Even in the small acts of her childhood, Helena Petrovna Blavatsky manifested an unusual spirit of justice, love of right action, and sympathy for the sufferings of others. While on her father's estate, when hardly more than fourteen or fifteen years of age, she heard groans and agonizing cries on the public road nearby; and looking over the hedge, she saw a number of prisoners in chains, on their way to Siberia, under cruel guards. She became frantic with indignation. The story is that for years afterwards she was never seen smiling, though before that she had been a happy, care-free girl. She be-

came unusually studious and thoughtful, and staggered her relatives with the questions that she asked as to the why and the wherefore of so much suffering and cruelty in the world. She could not understand why Russia, with its great territory and many advantages, should allow such things to go on. Later, she traveled with her father; and she found cruelty and misery everywhere.

I do not think there was any country that she could have gone to where she would have been treated as shamefully as she was treated here in America. Before she chose America to start her work, she had the most peculiar idea of this country. She judged it by its Constitution, which secures religious freedom to all. She imagined that Americans must be angels! She thought this was the country of countries where there was liberty of speech. She really thought that she would meet with wonderful support for the glorious teachings of the Wisdom-Religion that she brought, which she said were not hers. She came to America to help humanity with the eagerness of a child.

But as soon as she put her foot upon our soil, even before she reached her hotel, the newspapers all over the country began their campaign of persecution. The intolerance of the age in free America persecuted her. But she remained firm. She held on. She gathered together some of the finest minds, first in America, and throughout the world; and, in spite of the persecution that she suffered, her

Society has thousands of followers all over the world.

Perhaps we think that in America we are not so cruel as in Russia; and yet if one were to investigate the condition of the unfortunates in some of our jails and penitentiaries, one would find that the inmates are often treated as though they were not human. This I cannot understand, any more than H. P. Blavatsky could understand what she saw, in view of the fact that for the past nineteen centuries western civilization had professedly accepted the gospel of the Nazarene: "Love ye one another." And yet year by year and century after century, so-called civilization has been acting on the principle of "an eye for an eye, and a tooth for a tooth," which Jesus repudiated.

It may be claimed that the treatment of prisoners is much more humane than it used to be; but I say frankly, and I want the whole world to know it, that most prisons today are hell-houses and unfit for even the worst specimens of mankind to be in. I am not blaming those who are in charge of them, who are often simply trying to perform their duties as best they can. But it is a terrible reflexion upon the so-called Christian world and upon our present civilization, that these things are as they are.

II — CHRIST'S TEACHING FORGOTTEN

How soon humanity forgot what the Great Nazarene taught! It seems not to disturb many, when

they hear that a man is to be hanged, electrocuted, or gassed! A few may shudder for a moment, and then the tragedy is forgotten. Unbrotherliness is the insanity of the age, and it is crippling the spiritual advancement of the world! H. P. Blavatsky knew this when she came to America and tried to re-establish the teachings of Jesus, free from the creeds and dogmas that had obscured them. Thus freed, she showed that the teachings of Jesus were a fragment of the old Wisdom-Religion, taught ages before the time of Christ. Please remember, he had no dogmas, no creeds, and no church.

In spite of what we have heard from our forefathers about the Pagans, and in spite of what we have read in Christian books about them, the fact remains that the basic teachings in the Christian church today are to be found among the Pagans. Study comparative religion; read what the clergymen and scholars say; then study Theosophy, and you will not wonder that at this time a few thinkers in the church are stepping outside.

And yet as a Theosophist I must be tolerant; for the essential teachings are in all religions. It is the obscurations — it is the presentation of creeds and dogmas in place of religion — that have led humanity astray. The teachings of the Gospel have been ignored. The Great War was a proof of it. Christ's teachings were brushed aside in the interests of material gains. No civilization can advance in spiritual knowledge under such conditions.

It would be very unwise and very unbrotherly for us to say, as many people are saying, "Down with the churches!" No, no! Let the churches stand! They have good in them. Let those who believe in the churches sustain them as long as they can! But never allow the teachings of Jesus himself to be misplaced or misunderstood! Hold to all that is good, true, and beautiful, and eliminate all that is false and misleading! We must use no violence to cause destruction, but rather co-operate and build up.

III — JESUS, THE MASTER

Theosophists love the Nazarene and hold that he was a Master of his time, a Great Initiate and Teacher of his day. But Theosophists cannot accept the dogma that man is born in sin and that his salvation is dependent upon anything but his own efforts.

I have many friends in the church. They read what I say and they declare that I am on the right line. I knew Henry Ward Beecher and Hepworth and other distinguished clergymen in New York years before I myself was on the public platform. They were great men. They moved along in a splendid way, that added dignity to the church. Their broad views of human life gave them the power to eliminate some of the errors that were attached to different forms of religion.

Madame Blavatsky brought the message of Brotherhood again into the world. Look at her

wonderful books and see the extent of the message she brought! At first glance it might seem like Modern Thought; yet she herself said it was the Ancient Wisdom. She of course added color and beauty and inspiration to it through her unselfishness and her self-sacrificing life for the good of Humanity.

She boldly taught that man is essentially divine. Some people might say, "That is nothing new." Perhaps not, but her way of presenting it was quite new. She taught that man is truly the Son of God in so far as he allows the god-like qualities within him to rule his life, as Jesus did.

All Theosophists accept Jesus as a great soul. The doctrine of Reincarnation teaches most rationally that he had lived again and again, and had suffered and learned in each school of experience or each earth-life. All his acts and words showed the sweet, noble spirit of the humanitarian and the lover of justice. He never could have attained the knowledge and the spiritual advancement that were his in the little time that he lived on this earth — unless you accept the doctrine that he was the special Son of a personal God, which Theosophy does not.

Theosophists would be last ones in the world to attempt to belittle Jesus. To me, for a man to have reached through self-directed evolution during many earth-lives the state of spiritual advancement that he showed in his life and teachings, is the greatest promise for the redemption of the whole race.

He told his disciples, when they marveled at what he did, 'Greater things than these things shall ye do.' He brought again to the world the truth that all men are essentially divine, and that the qualities which make us see God in him, are the qualities that every man must develop, must bring out of his own nature, before he finds his true spiritual heritage.

How glorious, how beautiful, how wonderful is this promise! There was in Jesus a great spirit of justice and compassion. He stands in the light of history as we read it, a great Teacher and a great Master.

He was even more wonderful to the people of his time. The multitude had little education, though there were a few noble teachers and philosophers. And he would stand as great now, but probably, in the opinion of Theosophists, he would be considered one of the advanced Teachers of the age — for we have them, not in the ranks of our Society, but connected with it — great souls who have lived and learned and suffered through many lives and have found the light, had the revelation of these wonderful teachings which are so simple and so beautiful; and they in turn now are Teachers.

He was beyond a question one of the society known as the Essenes, who were among the Theosophists of his day; though in some ways they were not like us. Jesus associated with them. If we read their history as it is passed down to us, we shall

find some of the beautiful, exquisite, and inspiring things that these Essenes, in their love of right, in their love of God in the truest sense, have given utterance to.

Jesus was in fact a superb, right royal example for humanity to think about and to follow. And yet this does not mean that in past ages there were no others working like him, for there were. The charm of such a teaching to me is in the nearness that it brings us to Jesus. To think that we, with our weaknesses, may some day, through following his example, find the way, at least to a degree, to the greater light, the greater revelation, the greater vision, and to God — not the personal God, but the Supreme, Infinite, Unknowable Principle or Source that is the origin and beginning of all!

Theosophy teaches the progress of the soul of man in the great scheme of life. Contrast this with the idea that we were born in sin and that in order to find the light or find salvation we must depend on others! Christ never taught that. I wish somebody would show it to me! If I were even shown something in his own teachings that would apparently tend to support such a doctrine, I would be inclined to believe it was a later interpolation.

One must remember that the Apostles called Jesus "Master"; they never called him the son of God — except in the sense that we are all the sons of God. There is nothing in authentic history that proves the distorted and even untrue notion of some good people

that Jesus was the specially created son of God.

I felt that I could not touch another subject until I had drawn a more complete picture of his wonderful, divine life. We have had a great many noble men in the past, great Martyrs, great Reformers, great Teachers, great Workers for humanity, who have approximated his divine position — not divine because he was specially born, but because, like many others, he had grasped the essential principles of righteous living, and through his suffering he had attained. So we love him for his greatness; we love him because he loved humanity.

Oh how I love to talk to the prisoners behind the bars! How I can take out of their minds the woe born of the idea that alone in the blood of Christ is their atonement! He never said anything to that effect, and it is not so. Read *The Key to Theosophy* and see what H. P. Blavatsky has to tell you! See whom she quotes; see the learned clergymen she cites; see what the scholarly authorities have said; see what the greatest and truest and most honorable writers have said!

H. P. Blavatsky in her day was rather more forceful in her language than I am. She went directly to the causes of modern spiritual darkness. She knew she was not to be here long and so she gave her message in burning language. I think, as civilization advances, that it is the duty of Theosophists as well as of every other human being to be tolerant and patient with our fellows, for thus we help them truly.

IV — THE MISSING NOTE

What is the Lost Chord in human life? If you will read Pagan religious history, you will find that the Pagans had grasped some wonderful teachings which we lack. Some of them were obscured and overlaid later on with this form and that form. But if you will read rightly you will find that the very church that condemned them took many of their treasures of truth, and introduced them into the Christian church. Perhaps some day I can have more time to go thoroughly into this subject.

There is no question that many of the early Church Fathers were very earnest men; nor that a goodly number of those early Fathers started out with the purpose of bringing a message of salvation to the world. Then, when many of the Hebrews or Jews (not all of them) decided and proclaimed that Jesus was the Messiah whom their prophets had said was to come, I leave it to you to see what their motive was. But I will not pass sentence on them for something that I know little about. I only know that they made an awful mistake.

Out of the tangle and confusion of all that has been said by different writers, after a while something in your own natures will rise, if you believe in the essential divinity of your own souls; and you will find the lost word, the lost chord, — *That* within you which has the power to heal and comfort the hearts of those who are despairing.

Have you ever thought what a different civilization we should have if we had not brought along with us for nineteen centuries the doctrine that we were born in sin? How differently men would view life! Then think of the doctrine of Reincarnation. I marvel that the world is not in even a greater state of confusion than it is, by its refusal to accept, in a certain line of thought, the only panacea for the world's ills — the doctrine of Reincarnation.

V — FOR THE MEN BEHIND THE BARS

I can preach the doctrine of Reincarnation — of 'Another Chance,' — to the man who is condemned to die — perhaps for some monstrous offense. Yet I, with my Theosophical ideas, dare not condemn him. I dare to believe that there is a remedy for the crimes of the world. I dare to accept the Theosophical teaching of the duality of human nature.

When a man commits a crime, it is from the lower part of his nature, which he has not learned to control. I dare to say that civilization is partly responsible for it — that the greed, the insincerity, and the crimes that shock us, do not belong just to those who have made the mistakes, which have brought them behind the bars. They belong to the whole race, in so far as the race has done nothing to better conditions. And one cannot better conditions much by telling a man that God, the All-Powerful and All-loving Father, first creates him in sin and

then condemns him to eternal punishment, unless he is saved through the blood of Jesus Christ.

Suppose a man has committed murder, and I had the power to have him pardoned. Do you suppose I could make a saint of him? Certainly not! There are the laws of evolution to be considered; and 'as ye sow, so must ye also reap.' This is what Theosophists call Karma. But it does not mean that ■ jealous God punishes a man for his misdeeds: — *the man punishes himself!* If I put my hand into the fire, it burns. So I learn not to do it again.

But what do I know of the man who is condemned to be hanged? What do I know of his heredity? What do I know of the thoughts that were present in the minds of those who were responsible for his birth, even before he was born, during gestation? What do I know of his lack of knowledge, his lack of the proper home-life? — Nothing!

I only know that he is a soul; that, according to Theosophy, every man must have a chance to evolve; and that because he has gone so far astray, he is in greatest need of the light. He does not need coddling or anything of the sort. Oh no! But he does need an opportunity to redeem himself. He must be told that there is still another chance to begin to undo the wrong that he has done. And if the laws of the state are to redeem the unfortunate, they must be made so merciful, so true, so strong, so helpful, and so Christ-like, that such as I speak of will be looked upon as invalids — not only sick in body, but sick

in mind,— and will be treated as such and prevented from doing harm until cured and proved trustworthy.

Theosophy, I repeat, teaches that man is dual in nature; he is immortal, and he also has an animal nature; and unless it is gripped and controlled by the higher, it makes its mistakes. A man can act like an angel one day and a fiend the next. It is a fact that the lower nature can take hold of him and become the dominating part of him. I believe the time will come when the people of the earth will realize through Theosophy that the redemption of man must be through himself. He is the maker of his own destiny; and he can make of his life a blessing or a blasphemy.

VI — THEOSOPIY AND EDUCATION

I look into our modern public schools. I see the dear little children going there to get such book-learning as they can. I see the blessed teachers working untiringly. Why! those men and women who teach in our public schools should have pensions so adequate that they will be made to forget all that they have suffered in their years of service to the children.

But the system itself is not yet right; and it never can be right until those who make the school-laws, and those who carry them out, are filled with as much enthusiasm for Theosophy as I am in my love for humanity — ready to sacrifice, ready to serve, ready to be persecuted, just for the sake of

seeing humanity get a ray of spiritual sunlight. Once it reflects itself into the soul of man, and man is convinced of his own essential divinity, progress is assured. Man may falter, possibly fall sometimes, but he is up again immediately; for there are the great superb doctrines of Theosophy to inspire him.

It is very rational, it is like the heart of the great Teachers,— it has the heart of God in it, because its power to redeem is so great — the spirit of forgiveness and helpfulness; and yet there is also the spirit of protest against wrong. It means a new life for humanity. It is clearly set forth in our books, and we cannot help believing it. We would not believe it if it did not make us happier. It gives us no excuse for holding to our weaknesses. It opens the door of knowledge, so that the Theosophists' responsibility is ten times greater through their very knowledge of Theosophy. They view life more courageously. They know what real responsibility is. Theosophy gives new life to the mother and father. It gives added responsibility and sacredness to marriage and to parenthood.

VII — SPIRITUAL LIFE — THE LOST CHORD

The 'Lost Chord' in human life today is the lack of the teaching of the essential divinity of man. The spiritual life has been left in the background. We have been eating, drinking, and taking into our blood for centuries past, so to speak, teachings which

have no power over the essential life of man. The psychology of the world today is enough to make one lose one's heart. What do most people know about the evolution of the human soul? One cannot believe in spiritual evolution unless one accepts the doctrine of Reincarnation.

I have relatives who are church-members, and I love them very dearly. But they are going along thinking that at most they may live to be one hundred years old. They haven't any idea that their duty, their work for humanity, will be only just begun when they die. They haven't had a touch of the teaching of Reincarnation. The door of the royal truths of the Ancient Wisdom-Religion is still closed to them. They haven't yet found the 'Lost Chord.' The 'Lost Chord' is the love of God, love of the divine laws, and love of the glorious examples we have had in the lives of Jesus and other Great World-Teachers. These things have been lost because of the obscurations of man-made laws of church and religion.

The work of Madame Blavatsky was to restore the 'lost chord,' to bring into every-day human affairs the strength and beauty of the spiritual life. This never can be done until all men realize that they are their brothers' keepers.

One of the hearers of Jesus said to him: "Master, which is the greatest commandment in the Law?" And Jesus answered: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and

with all thy mind. This is the first great commandment. The second is like unto it. It is: Thou shalt love thy neighbor as thyself. On these two great commandments hang all the law and the prophets." Jesus said nothing about atonement through his own blood. He did not say that men were born in sin. But he gave the key to the whole of life when he made that statement.

I have studied the records as far as I could and believe that this is an authentic statement of Jesus. There is a good deal that has been said about him that is not reliable. But with *that*, we can restore, we can readjust, we can bring about a connexion with the old teachings of those who truly lived for humanity, who worked, believing in their essential divinity, who worked fearlessly, who worked in love, who worked with the spirit of justice that our present civilization sorely needs.

Study yourselves! Go back to your conscience, to your ideals, and to all that you have aspired to that is best in your nature! It is an echo of 'the Lost Chord,' that would have expressed itself in a clearer way, if you could have had the glorious, optimistic teachings of Theosophy to follow. Theosophy says: "Greater courage! Greater trust in the divine laws, a genuine, superb love for Humanity — true brotherhood, justice to all!"



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"LOVE, THE LORD OF LIFE AND DEATH"

By Reginald Machell, the English artist. This painting is in the Author's private collection, International Theosophical Headquarters, Point Loma, California

DEATH, THE TWIN SISTER OF LIFE

Reginald Machell's explanation of his symbolic painting:

What seems like death is but a step in evolution, a going forth. At birth a soul comes forth from the region of pure light to cross the Dark River and bring to earth some knowledge of the true and beautiful that lies beyond.

REINCARNATION

*“There is no Death! What seems so is transition.
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call Death.”*

—*Longfellow*

Death, the Twin Sister
of Life: 1.

*"I know I am deathless.
I know this orbit of mine cannot be swept by ■ car-
penter's compass, . . .
And whether I come to my own today or in ten thousand
or ten million years,
I can cheerfully take it now, or with equal cheerfulness
I can wait.*

*And as to you Life I reckon you are the leavings of
many deaths,
(No doubt I have died myself ten thousand times before).*

*Believing I shall come again upon the earth after five
thousand years.*

*Births have brought us richness and variety,
And other births have brought us richness and variety."*

— WALT WHITMAN

DEATH, THE TWIN SISTER OF LIFE: I

I — THEOSOPHICAL FUNDAMENTALS

IN whatever we undertake, we should study cause and effect. If we study effects alone we shall never reach very far. But if we can look at causes, we shall have a much broader and more just view of life. In this way our minds become more analytical and more comprehensive, and more thorough in the research for truth.

When Helena Petrovna Blavatsky brought the teachings of the Ancient Wisdom to the western world in the seventies, there were some self-sufficient people who, without inquiring or finding out the real facts of her unsectarian teachings, imagined and declared that it was a new fad, some sort of new system of thought that had sprung up in the night, and that it had originated with Madame Blavatsky herself. But this was not true. She never claimed that the teachings of Theosophy, which she enunciated, were hers. She said she garnered them from the essential teachings of the different ancient religions, which originated in the Wisdom-Religion. When her books are studied, one realizes that she had some unusually reliable source of inspiration.

Now we Theosophists do not believe in anything supernatural. Everything is within the compass of natural laws, and our duty is to attempt to understand and apply these laws to every-day life in the most practical way. Consequently if one reads Madame Blavatsky's books, one finds that she presents a new and broader aspect of life simply from her interpretation, quite aside from the basic facts that she gives in her teachings of the antiquity of Theosophy. These Theosophical teachings go so far back that their beginning cannot be declared.

The moment we begin to think on this particular subject of the ancient Wisdom-Religion, our vision broadens and we find that there may be other worlds than ours. Science is trying to prove it. And if we can remove our prejudices and misconceptions, we may also realize that there are other lives for humanity, more opportunities, grander possibilities. As we go on following this line of thought our vision must necessarily enlarge; our interest in humanity will quicken, and we shall find new duties and responsibilities, that should have been ours long ago.

Of course it is no use trying to teach those who are so weighed down with preconceptions and prejudices that they think they are satisfied and that there is no need for them to learn anything more. We do not believe in conversions at all. But we do know that in the world today there are thousands of thousands of earnest and honest people who are dissatisfied with human life as it is. They feel its

limitations. They feel the pressure of injustice sweeping through the world. In spite of the beautiful outward aspects of nature, they fall into despair. And we might also, if we were in their places, and had to contend with what they have to contend with, they without a gleam of light, with no picture before them of the meaning of life — nor its great ultimate.

It is at this point that Theosophy steps in. One will find, if one will look into its teachings with an open mind, that it is the panacea for all the ills of the world. It gives a vision of truth so broad, so deep, and so unspeakably consoling, that life itself reveals new aspects of hope, and promise, and encouragement, and happiness; and after a while there comes to the earnest seeker the conviction that life is joy. I so declare it to be.

It is partly through Theosophy and partly through my experience in working among the prisoners and unfortunates in my early days of public effort in New York, and through my taking the larger vision of life, that I found that if one can reach the deeper meaning of life, one can find joy in living, even though persecuted.

I cannot do justice to myself if I am shut in with the idea that I am to live on this earth-plane seventy-seven or at most one hundred and fifty years, becoming more or less useless after I arrive at the age of fifty or sixty. I cannot accept it! Rather than believe it, I would fashion out of my imagination, out of the indescribable consciousness of the truth

of life, something more dependable than the belief that man was born to live on this earth only for one earth-life; and that thereafter there was a place whither he might go if he came up to the standard of the teachings that are given by many of the accepted religious teachers of the time.

II — THE CONVICTION OF IMMORTALITY

But Theosophy takes man out of his limitations. It brings a new hope to the human heart. It will not suffice for one just simply to think about it or reason about it. There is something higher than reason. There is a conviction that will come to the soul of every man, if he seeks the light, through his intuitive knowledge of the great spiritual truths — a conviction based on the eternal verities, something that will never leave him, something that will never desert him. No matter how poor he may be, no matter how much he may have suffered, or what he may have to endure, this conviction will stay with him all along life's journey to illuminate his path for greater efforts towards spiritual progress.

Theosophy teaches first that man is essentially immortal; for though he lives in this world and adapts himself as best he can to the outward objective conditions of life, yet there is within him a great inspirational breathing force which comes from the Supreme, central source of Life. No limitations, no yardstick ideas or intellectual criticisms, can touch it.

It is the love of the Supreme — that great, royal compassion which we know so little about,— that we need. And more than this, it is the breathing essence of life.

When the body is tired and one has to lay it aside, that spiritual breathing life ceases in the body. And then according to the accepted standards of modern times, death follows. But here Theosophy steps in and so beautifully and simply explains that it is only the mortal body that dies; it is the flesh-house, the tabernacle in which the soul lived. But that eternal, living, breathing, spiritual force out of the Supreme, out of the ages, lives on and on, carries the divine soul, the ego, through different schools of experience in different earth-lives to higher states of consciousness and service.

In presenting the teachings of Theosophy, or some of them, one must emphasize the doctrine of Reincarnation, because it is the great solution, the key, to new hopes and new ideas of life. Each should open his mind and find the way to accepting the possibility of other lives — the possibility of a love supreme, infinite, pure, all-powerful, and compassionate.

It is the brain-mind, the merely lower intellectual part of us, that holds us down in ignorance. We have fettered ourselves; we have bound ourselves; we have shut ourselves in; we are in the clouds of thought; we are in the shadows of doubt; we have not the great vision that we should have — the

highest expression of life — consequently human life is distressingly disappointing.

How people can take up music and really succeed while accepting the limitation of one earth-life is an enigma to me! And when people do succeed with their music, when they master the instrument or master the voice in a superb way, they are in touch with the Infinite Laws in spite of themselves. They have lived before and learned before and practised before. This is a most practical doctrine. It is not difficult to accept or imagine.

I think music is something like truth, in its many different aspects. And if we are seeking to know it, we must broaden our vision and take it into our natures, into the interior part of our being.

III — THE EVOLUTION OF THE SOUL

Theosophists believe in evolution; they believe that life is eternal; they accept the doctrine of Reincarnation, which gives a true view of the greatness of human life. We go to school in different earth-lives. Indeed, we are still children; and some of us are very blind and very stupid. Some of us may be endowed with intellectual attributes and scholarship of a high order; we may stand out before the world as literary lights; or we may shine in the scientific world. But what do these things alone count for in the evolution of the soul?

Yet of course right education means growth.

If one is rightly educated, his mind becomes more receptive. He has a different view of life. His whole nature goes through processes of refinement and growth. But these are so temporary unless there is something deeper and more permanent behind them, above them, and in them, of a spiritual quality. There must be this knowledge of human life, of eternal life — this knowledge that every man has within himself a ray of that great compassionate and infinite love centered in the Supreme, no matter how unrecognised it may be. None are forgotten. All are within the fold.

How pessimistic are some of the things we were taught in our childhood! What comfort can we find in them? The conscientious man and woman are spending one half of their time trying to appease the wrath of God, according to the old orthodox teachings.

We are here to grow, and live, and work in consonance with the Infinite Laws. But if we know not these Laws, we live in ignorance. No matter what we may think or how we plan or how much we may aspire, or how great our ideals, we cannot change these Infinite Laws. A man may die tomorrow believing in just one life; he may have led a conscientious life as far as he knew; but when he awakens in the new life, finding himself released from the worn-out body in which he was held for necessary experience, he will know that he is out in the great blue of hope, in the great broad vision of endless life.

It is not difficult for us to think that in the divine economy, at some time between the living in the body and the spiritual man moving on to this other new and higher life, our souls shall have a larger growth in a state or condition that is similar to the condition we are in when we go to sleep at night — just as the flowers and the trees bloom at one season of the year and then at another they too go to sleep; and then in the spring-time they come forth again. The same essence is there all the time, but not the same aspect.

And so it is with the soul of man. It springs up and goes out and then finds its place in consonance with the Infinite Law, for all is harmony on the inner or spiritual plane; and it gravitates not through ordinary will-power, not through desire or anything of that sort, but according to the mercy and justice of the Divine Law.

Of course my language is limited — all language is limited in trying to give the beautiful truths of Theosophy. But there is much in its teachings. And those who believe that there is something more in life than they know at present, will think more. They will not be afraid to go to our libraries and get our Theosophical books. They will not have to pay for the teachings of Theosophy, because never has a member of our Organization in good standing accepted remuneration for spiritual instructions. H. P. Blavatsky laid down this rule: never sell spiritual truths; and never have we done it. Our books may

be borrowed freely and all classes in Theosophy are also free.

The beauty and charm of Theosophy is that no one is ever lost. This is the mantram that is with me, sounding in my ears all the time, when I talk to the prisoner in jail or in the penitentiary, when I meet the unfortunate woman on the street, the drunkard, and all those who are discouraged and tending to despair. This is the beautiful message that Theosophy brings to them: another chance! Another chance! For all men are of God's great family. They may have erred; but they are still protected by the Infinite Laws. There is always another chance of moving towards the true, clean, and trusting life — in conceiving or insouling a promise of better things until the better things come — until finally man has earned the right to happiness, even though obliged to work hard in the objective world.

The Theosophical idea of life is very new and yet very old. It carries with it a perpetual optimism. One cannot lose it. One may falter today; one may fail; but tomorrow there is another chance. Again one may falter; but there is still another chance. The Higher Law is like a great loving mother-heart. Remember, a mother is never discouraged with the weaknesses of her own. She is forgiving and forgiving, and loving and serving. Now if a human mother or a human father is so, can we not conceive it possible that our Eternal Father — using modern terminology, God — has within its compassionate,

loving law something more than this one pitiful, discouraging life for man on earth?

There is a potency in human life for good and for evil; and the potency for good belongs to the divine ego, to the divine soul, the eternal man. The other belongs to the physical, to the vehicle, with its passions, its weaknesses, its greeds, and its vices. These things die when the body dies, and the divine soul arises and in the language of the Christian Bible, "goes to its Father" — in the truest sense to the environment, the atmosphere, and the touch of the Divine Love.

Oh the glory and the joy of the Theosophical view of death to everyone who feels that he has lost his dear ones! To those whose hearts have sorrowed, let me say, Theosophy brings the message that death of the body is rebirth to the divine soul. When the soul leaves the body, it is only the physical body that dies. Then the glory and justice of the Higher Law is manifest,— the eternal truths held within the teachings of Theosophy.

IV — THE MESSAGE OF SILENT NATURE

This is one of the best illustrations of the teachings of Reincarnation that I have ever found. There are perhaps more convincing similes to some people; but this one brings home to me something very clear and satisfying. Let us take the great oak-tree. We see it growing. It comes out with its glorious leaves

and foliage in the springtime, and in the winter season it rests. It is a masterly sort of thing. It is grand, it is inspiring. It carries the marks of all the years that it has grown. But every season it goes through a change, a reincarnation, so to speak. It has apparently the same foliage as it had the previous year—the same form; but it is not the same, though the essence, the root of the tree is the same. The essence works its growth in its silent and majestic way—sleeping, waking, sleeping, waking. So does the higher soul of man.

Now this is not difficult to accept. And is it to be supposed that the Supreme Law gives to silent Nature more than it gives to the higher soul of man? Are we with our yearnings, our aspirations, and our hopes that there is something greater and better and grander in our own natures, if we could only find it, to be denied what is given to silent Nature? The great, superb, majestic law of the universe and of many universes has furnished the message; and if there were no lips to speak, if we were all dumb and could not utter a word, the helpful lessons for the larger view of spiritual life could be found in silent Nature.

Study all the wonderful aspects of Nature; study the great ocean with its limitless power; study the tiniest flowers that come up in the springtime to greet us in their simplicity, exquisite beauty, and fragrance, and inner life! What a mystery! What a mystery! Can we not find in Nature the heart of the wondrous mysteries of life?

V — SELF-KNOWLEDGE, THE KEY

How are we ever to go out on to the great broad pathway of life in hope and optimism when we do not understand ourselves — who we are, whence we came, or whither we go? Think of the man or woman who today loves and feels the divine touch in everything that is beautiful, who can write, who can teach, who can sing and bring out these things; and yet who may, during the dark half of the life, spend hours and days with the lowest thoughts, the most merciless and cruel expressions of the lower nature. It is the contradictions in human nature that must teach us. We must study them. We must think more of them; and the more we think, the clearer we shall see, and understand, and gain the knowledge needed. And the broader the picture, the greater will be our conviction.

We must grow as the flowers grow — not attempt to reach the top of the mountains in one life-time. Step by step we climb. This is an old occult law. The ancient teachers taught it, and the people of ancient days believed it and applied it. It is full of meaning: step by step we climb — to a grander vision of life and to a nobler service.

As soon as the veil is lifted and the light shines through, and we can see our way, if only for a day, let us follow the path of knowledge! Let us push on! Let us have confidence in ourselves, in our higher selves, in our immortal selves! Let us realize that

there is a Warrior within us, a presence, an indescribable something, though not seen by us in the ordinary sense, as the manifestation of a disembodied spirit or anything of the sort; but it is the presence of the divine soul within man, which exists. It speaks through the conscience and through the heart.

VI — LOVE, THE GREAT MYSTERY

The greatness and the mystery of life come to us so clearly and convincingly when we study the subject of the great mystery of impersonal love. Think how many definitions there are of it! Think how the word 'love' is misused! How it is dragged into court and dragged into so-called marriage!

But when we do realize just what it is, we who have loved, can we explain it? Where does it come from? Is it possible for man to measure it with his intellectual yard-sticks? No! But in the depth of his nature, in the chamber of his soul, he feels it and he knows it! It is there but one cannot describe it!

That love is the voice of God speaking through man's higher nature. That is the immortal self. Man may err in his application of it, but the real man, all that is imperishable and eternal, belongs to the higher nature. It is not to be found on the shelf of one's library, or in one's memory crammed with mere scholarship; one has not to pay a fortune to get it. All one must do is to challenge himself, and find it — this superb mystery of man's divine nature!

Love is eternal! The essence of love and truth lives on and on and perpetuates itself in human life, as it lives in the trees and in every living thing. We cannot limit it. The ego, the divine soul of man, lives on and on. So does true love live on and on. Anything that was true in the lives of those who have gone before, anything that was noble and uplifting, that held them to us, still lives, because it was the divine soul-attributes that made the permanent beauty and charm of the character; and although we may not hear their voices, though we may not see them, yet they themselves live.

The moment I reach out for them to comfort me, I am selfish; but sometimes, out in glorious and beautiful Nature, on the shores and hills of dear old Point Loma, where I live, in that great silent wonderland, it seems to me that the flowers talk to me and yield their secrets; and I say to myself, why! if these flowers can come again each year, the real essential life the same as last year, if I will open my heart and mind and believe that I am a part of the eternal life, all that belongs to me is mine forever!

This may not satisfy the reason; but it is above reason. Mere cold reasoning has its place; but it belongs only to the earth-life — to the objective life. But this *conviction* comes, and we find consolation in it after the loved ones have passed on; we ourselves carry something away with us, so that we can meet the future with a consciousness of our ability to understand at least something of the Infinite Laws even in

one life-time. Our loved ones are not so far away. They are not living in the ordinary worldly sense; but they are growing in the spiritual sense; and if our thoughts go forth with them when they pass out, if we can believe in this great and wonderful picture that I have made of the eternal life, then we do not shed tears for them. The absence hurts and it must hurt very much where one feels the limitation of just the one life; but one who has the broader vision and believes in another life and another life for humanity, knows that there is no break in the eternity of things, since love is eternal. There is a grandeur and a unity, and a sublime peace in touch with these greater thoughts.

So why should we despair? Why can we not take up life even more conscientiously than ever before? I presume all of us take life conscientiously; but why not take it up more conscientiously, more understandingly? Why can we not fall back on our higher consciousness? Let us feel the force of it! Let us apply it to the smallest as well as to the largest duty; and let us recognise this wonderful surging power of divine life. Let us look upon death as the freeing and releasing of the soul from the worn-out body, that it may rest and then find new life, new hope, and larger experiences in other earth-lives.

No matter how one thinks or what one believes, the truth will always be the truth. And that which is freed from the mortal body, the great living power, the higher ego, the higher soul, that

which receives its benediction through the spiritual force of the eternal divine laws, that stays, that works, that is yours and that is mine forever.



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AN AGED AND HISTORIC ELM AT THE AUTHOR'S CHILDHOOD-HOME
ON THE BANKS OF THE MERRIMAC

Apparently dead for a long time, in the Spring it awakened with fresh shoots, branches, and leaves; in other words, it was reborn

DEATH, THE TWIN SISTER OF LIFE

The magic of the essential life of the trees and flowers causes them apparently to die in the winter; but in the springtime they awaken in the full splendor of new leaves and blossoms, re embodying from one season to another. Is it not believable that the Divine Laws in their essential potency do not fail to give man his chances — yea, many chances — for other lives?

REINCARNATION

There are seven arguments for Reincarnation which seem conclusive.

1. *That the idea of immortality demands it.*
2. *That analogy makes it probable.*
3. *That science confirms it.*
4. *That the nature of the soul requires it.*
5. *That it most completely answers the theological questions of 'original sin' and 'future punishment.'*
6. *That it explains many mysterious experiences.*
7. *That it alone, when joined to the law of Karma, solves the problem of seeming injustice and actual misery which broods over our world.*

—E. D. Walker


**Death, the Twin Sister
of Life: 2**

“Of course there is no such thing as a fool-proof doctrine. The sublime is never so sublime, but that shallowpates can make it ridiculous by merely believing it. Do but mention reincarnation to some, and they fall to ‘remembering’ being Hypatia, Caesar, Confucius, Mary of Scotland, and ‘all such folk as that.’ Best lay such spooks at once with a plain statement: you can’t remember anything of the kind; if this is how you are to use the idea, you had better go back to your eternal damnation. That in you which lays to itself such flattering unction, has no element of eternity in it, and does not reincarnate: you are about as likely to have the same organ of memory in any two lives, as to wear the same hat. Personal memory, that is; for the soul has a memory of its own, which is character; in respect to which, such vanity argues a silly and commonplace status. Hypatia! — If you had claimed, now, to have been the maiden aunt of some nonentity, or a respectable grocer’s wife in the suburbs of Alexandria . . . !”

— KENNETH MORRIS

DEATH, THE TWIN SISTER OF LIFE: II

I — AUTHORITY AND INQUIRY

O have an open mind is the first requisite for the earnest inquirer after spiritual knowledge and happiness — to be ready to receive something more than one has had before and to realize that in order to reach the depths of one's own nature and to find there the answers to some of the many perplexing questions one meets every day, one must have more knowledge, and if he cannot have full knowledge, a belief that there is more and higher knowledge for man. And when one reaches that point, he becomes quite receptive to any teachings that have the truth in them.

I think it was Gladstone who said that to make great discoveries in truth, one must have authority and inquiry — and the spirit of inquiry must be very deep. But of course in things spiritual as in the material sciences, one has to be very careful what he accepts as authority. For instance, if one follows merely the trend of archaeological discovery, one finds that those who were the most limited and started out with the presumption of having the most knowledge, have had to take back seats on account

of the wonderful recent discoveries that are being made, not only abroad but even right here in Southern California.

So I declare that the scientists, those who seek to bring to the recognition of the people only the materialistic phase of their discoveries, or their researches, have left out the keynote. True scientists must be imbued with the real spirit of inquiry, which means not merely an intellectual effort, but a religious longing for the truth and a determination to branch out, to step forward, and to have the courage to declare their experiences and their knowledge in the face of all opposition.

It will not do to move along with half-knowledge, ready to quote the so-called authority of this one and that one. We must first be sure of our authority. And I declare that in the authority of Theosophy we are perfectly safe. And those who are anxious to know how safe we are, those who are determined to find out the value of Theosophy in all its wonderful scope, must read the books; and these will show the profound authority, and the antiquity, of the Wisdom-Religion called Theosophy.

Many have wondered how Helena Petrovna Blavatsky, the noble Russian woman, dared to come to this so-called 'enlightened civilization' of America and to presume to introduce these ideas of Theosophy. The older people who were living in the seventies, will recall that persecution of her was without limit; that all the sensation-papers and some of

the half-apologies of decent papers, published the most outrageous and abominable falsehoods about her; and it was not until after she was dead that the editor of the *New York Sun*, Mr. Dana, one of the honest men connected with newspaper work, boldly stepped out and vindicated her as the result of his investigation. But she never lived to know that there was one man who dared to contradict the widely circulated sensational, false, and absurd stories about her and her work for humanity.

So in approaching the study of Theosophy, one must not allow the gossipers and scandal-mongers and the enemies of progress to fill his ears with anything that will prejudice him against the subject he is interested in. He must investigate for himself and prove for himself.

In studying Theosophy and taking it into one's life as a support, one finds in it an optimism so royal, so superb, so encouraging and so uplifting, that if the whole world believed in it today, I think it would not be long before the tears of all humanity would be dried, before we would have laws so magnanimous, so compassionate, and so forceful on the line of justice, that we would begin to believe we had the Kingdom of Heaven on earth.

Every day the newspapers are full of the descriptions of vices and crimes and murders and unnamable horrors of human life. The causes of these things are an enigma to nearly everybody but the Theosophists. Of course the church will tell you,

used to tell you,— I don't know how they are preaching just now — that it was the work of the devil. But don't you believe it!

Let me assure you that one of the greatest keys to the solution of life's problems is the fact that man is dual in nature. Take this idea home with you and apply it to your daily life! If there is anything in your life that is undoing you, so that you are losing faith in yourself and your fellow-men, study the duality of your own nature! Find out your weaknesses and then challenge the better side of yourself! If you have anyone in your family who is disappointing you and your heart is aching to see that one make a change for the better, study the duality of man as taught in our Theosophical literature — through H. P. Blavatsky's books and through our very simple *Theosophical Manuals*.

Now going back to the idea of the burdened minds and the necessary preparation for acquiring spiritual knowledge, think how differently we should look at life if we unburdened our minds, set aside all the preconceived notions that are fluttering around in the hall of memory, which should have no place there, for there is no real authority for them. Sometimes they are the mere whims of the one whom they control; sometimes they are the psychological influences of another mind; sometimes they come from the books we read; sometimes from the environment we live in; sometimes again there is a touch of heredity that brings the shadows into life.

So the human mind must find independence; and it cannot find it in the truest sense until it finds itself. And how is it going to find itself until it has clearly defined the meaning of life, why we are here, whence we came, and whither we go? All the best thoughts that we cling to and love will grow in the sunshine of this knowledge.

II — TO UNDERSTAND DEATH, FIRST UNDERSTAND LIFE

When we can meet life understandingly, right royally and with a courage born of the divine nature, then we can understand death, and rebirth — which is the real meaning of death.

The fact of the duality of human nature enters into every department of life. Nine-tenths of the people in the insane-asylums today would never have been there and would have been in the state of normal human beings if they had understood from childhood the duality of their own natures, or if those who cared for them had understood it. I believe that our prisons would hold but few, if the 'shut-ins' had been taught from childhood the duality of human nature. And those in the insane-asylums and in the prisons whom I do not include, are marked by heredity. And instead of being confined and restrained as they are in the asylums and the prisons, they should have had in the very beginning of their deterioration, all that nature will give

to bring home to them the realization of their condition, that they may understandingly overcome.

Theosophy is the key to all these problems of life. Through it our dear ones who have become so abnormal that they seem unsafe, who have lost their balance or their control, would come back to a normal state; because that which sets the mind wrong is the lower nature. It is that which puts the boy to making the very first mistake in his life — perhaps only stealing a few pennies, after a while an automobile, then robbing, then killing; — and then we allow him to be hanged!

Theosophy is the key to the understanding of all these problems. It gives such a different aspect to truth, that one might almost feel that in it one had the whole of truth. But then when we accept the idea of evolution as Theosophists do, and believe in Reincarnation, as we do, we feel as little children confidently walking in the uncertainty of human life, *with the light ahead.*

But we have within ourselves the consciousness of our essential divinity, and of the power that will set in motion self-directed evolution. Then with the mind clear of the preconceptions, prejudices, dislikes, opinions and fugitive ideas, and all the useless mental luggage that burdens the brain of man, we would have man at twenty and forty and sixty as pure and clean as when he was born; because he would be living in the light of his own divine nature. He will find the balance that will come to

him from this — the power to dethrone the weak, undeveloped, animal, selfish, and earthly part of his nature.

We must remember that the only devil that there is in existence, is the undeveloped animal in man — not outside of him. If Theosophy has done nothing else but to clear away this phantom of the devil's existence that has been hanging over humanity for ages — if it has done nothing else in the forty-eight years since Madame Blavatsky brought her message to the western world, it has rendered a great service to humanity. We do not hear much about the devil in the churches any more; but if the dogma about the devil was true one hundred years ago, then it should be true now.

There is no need to carry burdens through life. If one has a worry, let him put it aside. Let him make a mental picture of success and win out! How? By doing the duty at hand; doing the right thing at the right time. And if success cannot be reached in a day or even a month or a year, suffer if necessary, for you will ultimately find the key.

Theosophy gives a larger vision than the ordinary prospect given in the current religious teachings. It does not limit man to one life of seventy-seven or one hundred or even one hundred and forty years. No matter how many times one may falter or fail, he can stand up again and push on. If the motive is pure, if his brain is free from the limitations and fears and dreads, prejudices and hatreds, one can

work on and on with confidence of another chance and another chance along the path of self-directed evolution.

Taking human life from the ordinary standpoint and giving it breadth and scope from a Theosophical standpoint, one finds ultimately that Theosophy is the panacea for the world's ills. For Theosophy teaches that the Karmic law will become your teacher — that is, that as you sow, so must you reap, and that you must learn — sometimes through suffering and the past mistakes of ignorance.

So we leave all humanity in the hands of the Higher Law but work constantly as far as our knowledge will permit us to show the way — to give the people a picture of true life to live by.

III — PUT THE MENTAL HOUSE IN ORDER

But one cannot take up any subject in earnest until he puts his mental house in order, bringing to the front only the best and ignoring the weaknesses of his nature, dethroning all those limitations that make man appear small and puny and wrong. One begins to die before he has really begun to live, under the ordinary régime, with his lack of knowledge, with no spirit of inquiry, with no desire to make the world better, with no wish to find the great secrets of life that he may do justice to himself and to his God.

One could talk for hours on this question of life and death, and the thoughts would extend and

extend, because life is very serious. Life is religious. Every one is born with the religious instinct. And as soon as one reaches the consciousness of being an individual human being, then comes the responsibility, whether he realizes it or not. And if one goes through life carrying the burdens of unnecessary mental luggage and limited ideas of life and its purposes, he is only half living — perhaps less than that. And yet many hold that this is the design of God!

I have spoken of the preparation to live. I now come to the preparation for the change called death. The church tells us that when we die we go to some place called heaven. No one knows exactly where it is, and there is no authority for its existence. And then we were taught that if we did not accept the régime for salvation offered us, we went to hell. Now this teaching is dying out. But the blood of the generations before us has passed it down to us and we have this monstrous doctrine in our own natures; so that with all these fears, these doubts, these dreads, this lack of faith in the self, lack of faith in man and in brotherhood, we have little to hold to, unless we seek the truth in the realms of Theosophy and have the courage to enter the first hall of learning, which is inspired by the disposition for honest inquiry.

Now having learned how to live at least to a degree in this one life, realizing that however much knowledge we may have gained, it is little in comparison with what is to come, and believing in evolu-

tion, believing in the essential divinity of man, we can at least acquire in one life ideas that give us hope of eternal progress, in successive incarnations.

IV — REINCARNATION AND KARMA

The doctrines of Reincarnation and Karma fit together admirably to help us, to give us optimism and hope, and they explain so many of the apparent injustices of life. When death comes, it really means only the death of the body, the flesh-house in which the soul has lived; for the interior man it is merely a change; for the soul of man is immortal. It is reborn.

Going back for a moment: if we understood life as we should, even in this short school-time in the primary class of life, we would understand something about our own physical natures. We would have the knowledge to keep ourselves adjusted and to put us in harmony with the divine Law; for no man can be truly happy, who is ill. Why are so many people unhealthy? Sometimes heredity is the cause; often it is ignorance, often it is carelessness, and often it is indifference, which is the result of the belief in only one life and of the awful doctrine that man was born in sin.

Let us take up the picture of our loved one who must go. Think what it would mean if that soul could have had some of these teachings! What a preparation it would be during the life to believe in these

eternal verities, the soul and mind filled with a sense of absolute justice — no sadness, no regrets at thought of death — only the joy and the promise of another life, and release for the soul! Of course the body should be precious to us, because it housed the soul of our absent friend, but it will go back to the earth, just as it is said in the Christian Bible.

It is most comforting to believe that often when we see the one who is to pass away apparently in agonies and pain, the soul (the immortal part) has already passed on, and sad as it is, it is only the body that is struggling and suffering, and the agony and the pain that we see are not felt by the one we love.

Then comes the idea, where does the soul go? Is it off in some point in space — if good, playing on a harp, or, if it is not good, in hell? Oh no! We are too enlightened in this age to accept that! According to the teachings of Theosophy and according to these divine laws, the soul moves on in the power of its own inner divinity, working in consonance with these laws, which we cannot yet explain in full; and it goes to what we might call rest for a time.

Real love is immortal; and if the love of those who are left behind is the love of unselfishness and devotion, there is no separation in the real, in the deeper sense.

I hold that we are much closer than we realize to the unseen and wonderful forces that make up the soul-life, after the release of the soul from the body. There is no separation save that of the

physical body and the breaking up of the associations that were dear to us. We should be so unselfish, so desirous of sending the soul out into the new, sweet, spiritual life in the right way, that only hope and trust and knowledge and immortal love will go with it and sustain it.

How very optimistic and true Theosophy is on this question of life and death — particularly on death, for death is rebirth! Let us make a picture of the soul I have spoken of coming back to reincarnate on earth. We cannot with our puny minds try to fasten that soul to a position where we wish to have it. It is unjust to do this. So we must be prepared to accept the teaching, which is so reasonable and so just, that this soul will return to the place and to the associations where it will best evolve in the next life,— where it can work out the heart-yearnings that were not met in a former life. Is it not rational? Is there any thing wild or weird about this idea? Just because we cannot see these processes, we cannot say that they do not exist.

The best simile that I have for this process (and I shall always hold to it), is in the process of gestation in the inner nature of the child that is preparing to be born. No one can explain what takes place in the deeper sense. That is a great mystery. And so are life and death the great mysteries, until we find our way spiritually to a higher discernment.

Until we put ourselves in harmony with the divine laws, we cannot understand them. We must

put the contents of our puny minds aside, so to speak; we must place reason where it should be and intuition where it should be; we must set aside our limitations, our ignorance, our prejudices, and everything that clogs the mind, that we may truly live.

In life and in death we are as one, except that the change which the world calls death and which is rebirth to the Theosophists, is a higher state in evolution than the state of the former earth-life. There is nothing very alarming about this doctrine. It is very comforting. It is very believable. If the trees and the flowers, which have not the consciousness that man has, can become and advance and grow under the changes of the seasons, don't you believe that the divine laws in their potency are sufficiently helpful to give man his opportunity also?

Is not Theosophy optimistic? Does it not shed the light of truth upon all classes of minds? Does it not bring home to us a new and deeper idea of love and life and death and rebirth? Let us remember that if we are to know the truth we must seek it; and if we are to gain the knowledge for our souls' advancement, we must earn it; and if we are to prove the truth of Theosophy, we must find it and live it.



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KATHERINE TINGLEY

WHY I AM A THEOSOPHIST

I have never known fear. I remember the first time I heard the name of God, I was so disappointed and set back and almost discouraged to think that the God that I had learned to love in nature, the God I had learned to love with all my soul, without any teachings, was, according to the preachments of man, "a revengeful and a punishing God"! This set me thinking. I am still thinking and am still wondering and regretting that this idea of a revengeful God is believed by millions of honest people. Yet, as the years go on, I find myself firmer in my trust in the Eternal, Supreme, All-Powerful Light — the Source, Center and All-Compassionate Giver of all that is true and noble in life. This is my God. In this conception I am a Theosophist. It teaches us our spiritual solidarity.

REINCARNATION

“Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home, even to fairer scenes and loftier heights. Age after age the spirit may shift its tent, fated not to rest in the dull Elysium of the heathen, but carrying with it evermore its two elements, activity and desire.”

— *Bulwer Lytton*

Why I am a Theosophist

“Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads — as in many cases it already has — to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.”

— WILLIAM QUAN JUDGE

WHY I AM A THEOSOPHIST

I — A NATURE-LOVER

MY subject is: 'Why I am a Theosophist.' This takes me back to my childhood days — far back, into the State of Massachusetts, on the banks of the historic Merrimac River, immortalized by the American 'Quaker poet,' John Greenleaf Whittier. There I spent my childhood days on my father's estate. I lived far away from the rush and whirl of city life.

On one side of my family, they were strong members of the Congregational Church, and on the other side they were materialists. I was the only daughter in the family, and even between five and six years of age I found myself questioning and studying the great mystery of life. I looked upon nature as one of God's greatest gifts. Young as I was, I realized its mystery, its wonder, its superb silence, its dignity, its life, and its teaching. I learned to love nature, the flowers, the birds, the blue sky, and all. My young life was spent largely with nature,—in the woods, over the hills, in my boat, along the country waysides on horseback, and in other out-of-door sports. At that time it was considered very disgraceful for a young girl to at-

tempt to row a boat or to ride a horse astride, or to swim. I was severely criticized sometimes for indulging in these innocent pleasures. A precise religious maiden-lady of the Puritan order promised that my life would be a very unpleasant one, and that everything would go wrong with me because I did some things a little outside the conventionalities of church-life.

I never knew what fear was. I remember the first time I heard the name of God mentioned, I was so disappointed and set back and almost discouraged to think that the God that I had learned to love in nature, the God I had learned to love with all my soul, without any teachings, was, according to the preachments of man, "a revengeful and a punishing God." This set me thinking. I kept on thinking and am still thinking and am still wondering and regretting that this is believed by many. Yet I still believe in the Eternal, Supreme, All-Powerful Light — the Source, Center, and All-Compassionate Giver of all that is true and noble in life. This is my God.

In that conception I was a Theosophist. And according to Helena Petrovna Blavatsky, the great Russian Teacher, I must have been a Theosophist in some former life. So naturally in my love of Nature and in my love of the true and the beautiful, in my love of this Eternal Supreme Power, my views broadened and I felt that there was a still greater knowledge, and a more wonderful meaning to human life.

As I grew older, went off to boarding-school and

came back to my home, and then went out into the world, married, and lived for many years in New York City, there were daily pictures before me that were so despairing, so disappointing, so beyond endurance for a human mind like mine. I saw the poverty on the East Side of New York City; I saw the street-woman; I went to the prisons and saw the unfortunates there; I read in the newspapers of men being hanged. And then I began to recognise when not so very old that men do not tell each other what they think of each other. I began to think that all men wore masks in order to hide their real selves.

II — “AS A MAN THINKS, SO IS HE”

Finally I realized that these insincerities were the result of man's limited views of life. If a man believes in only one life, and if he believes in a punishing God, he must have fear, he cannot have a proper understanding of his own divine nature, of the majesty of the soul, its power, and his future, his responsibilities. Why? Because he has yet a limited picture of life — one earth-life only.

But all this changes, when we can take, as Theosophists do, the broad picture of human life, and believe that under all these outer aspects, all these disappointing features, all the heart-ache, the agony, the vice, and the crime of the world, there is within every man the divine part of his nature, and that this divinity is a part of God. There is one of the

reasons why I am a Theosophist, why I look at life so hopefully and with so much encouragement, why I can learn all the time to love my fellow-men, why I can call myself an internationalist in the truest sense, because I love all nations and I love all people; and I cannot be a Theosophist unless I do this.

Back of the imaginings and hopes and dreams of my childhood and womanhood, deeper than the pain caused by the contrasts I have observed in human life, there is a consciousness of the love of God and the spiritual dignity of man. And it is this consciousness of the love of God and of the spiritual dignity of man that is needed now to make the world better, to bring man to his own, to give him the key to life's problems, so that he can combat difficulties understandingly, overcome injustice through knowledge, and live in the joy of life, in the truest and noblest sense.

Theosophists are striving to attract the attention of humanity to a consciousness of the essential divinity of man. Our purpose is not to convert people. It is not to persuade them to join the Universal Brotherhood and Theosophical Society. It is not to remind them of their sins and their mistakes, but to show humanity that there is an open door to the path of peace and of success — moral and spiritual success. That door can be found through the study of Theosophy and its application in daily life. If one lives a true, noble, unselfish, clean, intelligent life, he is a Theosophist. It was through the experiences which I have spoken of that

I found myself closely in harmony with the teachings of the Divine Wisdom, Theosophy.

III — SALVAGING HUMAN WRECKS

Some years before coming in touch with the Theosophical Movement I was living in New York. I had a comfortable home and no children. My love of children was very great and my love of the unfortunate also. So I began to work in the prisons in New York. I worked with women on the street, and for the drunkards and the poverty-stricken, the starving and the sick. I was happy to do it. I neglected none of my home duties. I did every duty as conscientiously as I could, as all true Theosophists should. But I could not enjoy life, I dared not face my conscience without doing something to lift the weight of the burdens from the suffering people.

So my work carried me down to the East Side of New York, where thousands of people come in from different countries — the immigrants, thinking when they come that America is the open door to wealth and prosperity. They find themselves in very small quarters, in very limited surroundings, very many of them go hungry and suffer much, and thus lose faith in humanity. It was among these that I worked.

Never in all my experiences with these people, even with the lowest and most depraved creature I ever met in my work in the prisons, never have I lost faith in the essential divinity of man. Never!

In working among the prisoners, it is said that the Theosophist is the most successful. As said before, we do not attempt to convert, that is, to turn people to our beliefs. We simply go to help them. And one of the great secrets of my mission, especially with this class of people, was in applying the Theosophical teachings and saying to the prisoner who was condemned to be hanged: "There is another chance. God is more compassionate, more merciful than man. God never made the law that, guilty as you are, you should be hanged. Jesus said, 'Thou shalt not kill.' Theosophy gives you another chance. Your body will die, if you are hanged, but your soul cannot be touched by the hand of man or man-made laws. The soul belongs to eternity, and it moves on and on through the scale of evolution, from one life to another, marks time with progress, and ultimately finds itself in a state of perfectibility."

It is these optimistic and inspiring teachings that have made me a Theosophist! No matter where we go or whom we meet, we can say: "There is another chance in another life, with new opportunities, with trust in these divine and immutable laws."

Remember that if we are to have justice in our lives, we must live justly. We must love the principles of justice. We must act justly. "Thou shalt love thy neighbor as thyself" must not be merely an expression of the lips. We must not only preach about it, we must do it. Sunday must not be the

only day when we think of God and think of our duty to man. It must be every day, in every duty, and in the smallest act of our lives.

In such a state of mind one can easily find one's higher self. No matter how much poverty, no matter how many disappointments, no matter how much injustice, no matter how much persecution, the dignity of the soul-life will rise and bring to man the secrets of his own divine nature. Man is a mystery, and it is that wonderful mysterious part of man, the soul, that is the promising factor in human life.

IV — THE LIMITATION OF ONE EARTH-LIFE

One life is not enough to satisfy man's highest hopes. Some of the greatest poets, scientists, statesmen, and artists, just at the time when they are reaching a point where they can grasp mighty truths, where they are ready to flood the world with the knowledge of the splendor of their attainments — they die according to the generally accepted idea of human life. Is that all there is for these characters? Is it not more natural to think that their work is not yet finished, that this Divine Law of God has given every man his chances in another life, that the mistakes belong to the past and need not be a part of the next life? Thus man is led to a knowledge of greater opportunities in a future life.

With these teachings there is never discouragement, there is never a shadow or a lack of faith.

There is that eternal, burning fire in the divine nature that lifts us up to the heights of hope and trust. Then these objective things, these every-day trials, these disappointments, the loss of money, personal sorrows and heart-aches, all seem so little when we realize that there are other opportunities, other chances for all, and that the mercy of the Divine Law is not for today only,—no, the mercy of God is not for one life only, but it is for all eternity.

With this picture before him, even the man condemned to be hanged, with the rope around his neck, can go to the gallows with a smile of security, with trust in the love of God. Here is a proof of the inspiring power of Theosophy even at the gallows.

The abolition of the death-penalty is one of the greatest signs of progress in a nation.

The Wisdom-Religion of Theosophy is countless thousands of years older than Christianity. Its teachings are available, and all one has to do is to turn toward them as he would to the sun. One has not to give up any truths that he already has in his religious views. Theosophy accepts the essential teachings of all religions. The actual teachings of Jesus himself are pure Theosophy. He had no church, he had no creed, and he taught us to love one another. And not until men can love one another, as he was in himself an example of a man truly capable of loving, can they begin to know what it is to be a Theosophist, or what human life means.

V — DEATH IS LIBERATION, NOT A TRAGEDY

There is another beautiful idea that has made me a Theosophist: it is the Theosophical idea of death or rebirth. As a child, my nurse taught me about a punishing God and about His Satanic Majesty, the Devil. It made me unhappy. I did not want anything in my religion or my life that would hold up before me a picture of fear. So I perceived at an early age that fear is the result of a limited view of life, that is all.

The only thing in life to be afraid of is doing wrong. No other fears should have place in the life of man. For his own inner nature, his own higher nature, should show him that if he has sorrow, somewhere along the path there has been a cause for it. If somebody has treated him unjustly, he can explain it. If he is persecuted he can keep on with his work and face his enemies and conquer in the end. Why? Because he has the consciousness of not being as he has been represented to be. And so he pursues his way in full confidence.

So there is a wonderful picture of hope in the Theosophical idea of death. When we see our loved ones going away from our presence, why do we grieve? We naturally grieve at the absence of the mortal part of them. But in our Theosophical belief the soul is released. The body goes to the earth. The passions, the weaknesses, the mistakes, and the sorrowful memories go with the body. But the soul,

the eternally living part of God, passes on to another life, through the law of evolution.

It is this view of death that brings many to the Theosophical teachings, because it is all hope, it is all beauty, for God is all beauty and God is all love. The Divine Laws are perfect and immutable, and why do not we, the highest expression of life, trust these immutable Laws? Simply because our views are limited, because we look at life only objectively. We pay little attention to the blessings that God has given us. We half-live from day to day. We struggle. We suffer. We doubt. We have half-faith. And when we die, we die in the shadows, because we are not certain of the future.

But Theosophy brings home to man the consciousness of his essential divinity. And when he finds this, he then begins to find all that is true and all that is noble in his own life and in his fellow-men. He can read his Bible with a better understanding. He can study the lives of Jesus and Paul and all the great teachers, and he can understand them better by studying their lives and their teachings from a Theosophical standpoint.

It is not in the Divine Plan that man is to go through life living simply on faith without facts to support it. Humanity's place is on the mountain-tops, viewing all life with trust and seeing its beauty, because man should be at one with God. When that vision comes, old age will be far away, and we shall find as men go on into the years of life, that they

will meet death with the knowledge that it is but a change — a glorious change — a release, a conquest. Death, so-called, takes place as naturally as the trees in the winter shed their leaves and seem to be dead. They sleep, and in the springtime they come forth again with all their green foliage. So does the soul of man, the higher consciousness, step forth and move on with new effort and a larger trust.

There is no limit to the love of God. There is no limit to these divine laws. There is no limit to the possibilities of man.

I am convinced that there is but one religion, and that it is the Universal Religion, Theosophy.



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"THE HOLY GRAIL":

The symbol of spiritual illumination. By Reginald Machell, the English artist. This painting is in the Author's private collection, International Theosophical Headquarters, Point Loma, California

THE OPEN DOOR TO A BRIGHTER FUTURE
FOR AMERICA

Bring your children up with a new love and a new hope, and under the pressure of your own divine nature. With this example and with the knowledge of Theosophy, you can make not only an open door for yourself, but for all the world. Your splendid, unselfish, and sublime efforts will be written on the Screen of Time for all eternity, and long after you are gone they will be interpreted by a grateful posterity, and passed on to future races.

REINCARNATION

Granting the permanence of the human spirit amid every change, the doctrine of rebirth is the only one yielding a metaphysical explanation of the phenomena of life. It is already accepted on the physical plane as evolution, and holds an ethical value when the law of justice is applied to human experience. In confirmation of it there stands the strongest weight of evidence, argumentary and historic. It untangles the knotty problem of life simply and grandly. It meets the severest requirements of enlightened reason, and is in complete harmony with the spirit of true Christianity.

—E. D. Walker

**The Open Door to a Brighter
Future for America**

“Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced. . . .”

“Thus it is the mankind of the New world . . . whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present.”

—H. P. BLAVATSKY, in *“The Secret Doctrine”*

THE OPEN DOOR TO A BRIGHTER FUTURE FOR AMERICA

I — THE WORLD'S ANTIQUITY

I HAVE always carried the idea, and have even spoken of it in my public lectures as far back as 1896, that Egypt is older than India, and America older than either. Within the last ten or fifteen years, we have had in archaeological discoveries many evidences of a very high civilization having existed in prehistoric times; and I cannot see how we are ever to deal with the problems of the future in this or in any country unless we study evolution. Theosophy can throw much light on this subject: we place the origin of human life many millions of years ago. I think we shall find before long that science will prove that we were not born originally from the beast, but that humanity represents the evolution of a spiritual germ, and that it was absolutely the divine god-like ray that touched matter and brought it up to the point of development that we know.

In a subject like this I cannot consider the historical life and development of merely one nation: I remember that Babylonia and Persia, Assyria and Egypt, Greece and Rome, each had its own

wonderful civilization, and I am not ready to feel that all that was done in developing the noble side of life through the aspirations of those people — even though the nations themselves have mostly disappeared; — I am not ready to believe that the immortal elements, the soul, of these nations has not left behind for us some sublime aspects of the inner life — those thoughts that were lofty, pure, and elevating; but whether they be high or low, they are mirrored on the screen of time; for in the great divine economy of life nothing is lost.

So I hold that America has reflected in itself, from its origins, much of the immortal side of other nations. I am ready even to declare — and some day science will confirm what I say, though perhaps not until after I am gone — that this very section of the country was once peopled by a mighty race, superb human beings of giant-like form, wonderful students, examples of the Divine Laws; and that they have mirrored into the thought-atmosphere here and elsewhere, into the silence, the higher part of their natures.

Going a little farther in my mental pictures, I feel that all that was best in the history of that early race is here now, in the very atmosphere in which we live: it is not lost, it is in nature, it has made itself a part of the harmony of the great organic family. The growth of the human family has been in cycles; and according to the teachings of Theosophy we are the Fifth Root Race.

II — THE LAND OF LIBERTY

Let us turn now to the modern history of our country and consider some of those superb and lofty principles that were brought out by our forefathers. Imperfect as were their efforts, they came to this country from their homes in Europe, imbued with lofty purposes. They had been held down by the bondage of creeds and dogmas; their souls demanded, with a courage that one cannot describe, that they open up a path that would lead to religious freedom in this new yet old country of America. They were earnest and courageous, and they persevered in their determination to accentuate the spirit of religious liberty.

But some of these pioneers were not in America very long before they began giving evidence of the same tyranny and the same unbrotherly spirit of religious intolerance that they themselves had suffered from in Europe. This brings us to the study of environment and of evolution. The thought-life of their ancestors had been so long reflected in their natures, that they themselves were affected by the spirit of religious persecution, which reached its climax in the disgraceful record of the Salem witchcraft prosecutions. Of course in time these people of New England realized the brutality of this terrible injustice and as far as they could made better laws — laws still tinctured, however, with the psychology of the English law, as it then stood.

But in the course of time our ancestors gathered something from the atmosphere of their new environment. They developed an inner knowledge, an inner life. As those early settlers moved on in their effort to enlarge the vision of the people and to become benefactors to humanity, even in the hard struggle for bread and butter, under the pressure of persecution, often under difficulties with the Indians, whom they deemed their enemies, they developed a tremendous love of liberty. I never look at the Constitution or the Declaration of Independence that I do not feel teeming through the very words of those great pioneers something of the spirit of which I speak. They looked towards the future with divine trust; they mirrored their best and highest thoughts into our history; the very air of New England, of all America, seemed pregnant with their splendid, royal determination to make our country truly a land of liberty.

Unfortunately, however, our ancestors did not have Theosophy. They had been brought up with the idea that this one life was all there was of earth-existence. If from the very beginning they could have studied and applied Theosophy, they would have brought out a manifestation of the new life which would have given us a granite Constitution. We should have seen from the beginning the blossoming of the best and highest in our country.

These dear people did the best they could, but they were the victims of their environment; they

were the progeny of old environments and of the false education of their ancestors; they still cherished the fallacy that man, in order to hold his place, must resist his fellow-man by warfare. This is all written in history. But there must have been something titanic in their natures; for in spite of the strain and struggle in respect to material needs, they broadened out on intellectual lines. Many of them became literary lights almost as soon as they had made a safe place to live in. I presume that these tried to interpret the Bible from the higher knowledge within them, and that they had more enlightenment than they expressed; and yet with all their efforts they evolved no means to avert war.

III — A BEACON-LIGHT TO THE WORLD

If we study the history of America and the evolution of its people, we can observe that in spite of all they had to contend with, the golden thread of liberty was running through their activities. At times it was so slender and so small that one could hardly see it; yet as the years went on, as the country increased in prosperity and gained worldly power, America became a light to other nations, even in the early days. But, unfortunately, the light was dim.

Let me remind you of the wrecks of human life we have seen as the result of the recent war in Europe — even in those countries which had no war; even in

my own country, not yet fully organized on a basis of harmony and brotherhood. In spite of our possibilities as a people, in spite of the knowledge we have gained on lines of scholarship and general intellectual achievement, in spite of the prayers for better things that have gone up from noble men and women, and of the aspirations that must have risen from every human heart, we see a country that is not living up to its opportunities, for it should stand today as the beacon-light of all countries — not only in material things, but in things spiritual as well.

As the race evolves so will civilization change. If we are on the upward path, if we are aiming to climb the great ladder of spiritual effort, if we find Theosophy and put it into practice in our daily lives, we can make our beloved America the first star in the constellation of the nations — not only because of our territory, our intellectual achievements, and our material advancement, but because, through our knowledge of Theosophy, we shall be bound together in the sacred bond of Brotherhood. The mere idea of war and its psychological influences should be wiped out of our minds for all time. Let us live and die defending our country from the horrors of the unbrotherly spirit which is always uppermost in war!

I can recount many pleasing incidents showing how the countries of Europe feel towards America, even though some of them suffered seriously by our country's participation in the war. And this in spite of the colossal egoism sometimes manifested

by Americans traveling abroad. It is very bad taste in the first place, when in a foreign land, to be continually boasting that there is no place like America; that in America we have this and that which people do not have elsewhere, and that conditions in America are so much better than anywhere else in the world. Yet one often finds quite nice people who persist in setting themselves up as 'we Americans.' I think, however, if we were to put the searchlight upon our own country, we should find quite as many weaknesses in human nature, quite as many misdemeanors and crimes, quite as many failures in the midst of the noble aspirations of men, as we find in any other land.

IV — FULFILLING OUR DESTINY

The people in Europe have suffered — we know nothing about suffering here, in comparison — and they are still suffering. I recall listening one evening in Helsingfors, Finland, to word-pictures of the horrors wrought there while the war of the Great Powers was going on, horrors personally witnessed by those telling the story.

Thanks to that thread of liberty which runs through our history from the beginning, each one in America can have his own religion — even though he may still be persecuted by those opposed. But we have indeed gone to the other extreme: we have so many isms, so many kinds of religion, so many

doctrines, fads, absurd teachings and idiosyncrasies, that we are yet in the shadows.

I am unable to understand how human minds of ordinary intelligence, even with no more than a common-school education, can adopt these fads and fallacies, following this idea and that idea, this book and that book, this system of thought and that system of thought. Such minds have no stability. They are in the light today and tomorrow in the shadow. They drop below the level of soul-life and disaster follows. So that America as it stands today, with all its superb possibilities, is still far from the realization of its promise of true freedom of thought, and religious liberty.

According to Theosophy, the race being formed in America is the sixth sub-race, and we are really in the boyhood or initial stage of our life as a nation. Just as boys pass through their evolution, their initiation from boyhood to manhood, so the nations pass through their changes, their processes of evolution; and so far as they truly control the situation on material lines and in the physical life, so far as they broaden their vision of the spiritual possibilities of the human race, so do they fulfil their destiny.

V — THEOSOPHY, THE HOPE OF THE WORLD

Think what a reflexion it is on the Real, the Omnipresent, the All-powerful Deity, for us to believe according to the old false ideas, that from the

great central Source of the Divine Life, of which each man is a ray, we are permitted only one earth-life in which to evolve and perfect ourselves! Why, if this be true, silent nature has more privileges than man! I do not care how much people read and talk and preach, or how much poetry is written, we cannot find our inspiration, we cannot feel a divine enthusiasm for life, without the teachings of Theosophy. We cannot build up our homes rightly — even though the hearts of those in the homes may be true and everything possible may be done for the material life — without Theosophy.

Think, for example, of the break that comes in the family life, when a member passes out! Think of the heart-ache, the disappointment! And beyond all this, when a soul at such a time has not the Theosophical teachings to explain the meaning of it all, a scar is left on the heart, a scar on the lives of all in that home; and there is the beginning of a dissolution of the family-ties.

First one member goes, then another, and after a while we see the loving, devoted parents striving in vain to discover what the home-life holds for them and for the children who are left, what the future means in the spiritual sense. After they are fifty years old, we see them hobbling along with one foot already in the grave, waiting for the moment when 'awful' death shall call them — absolutely psychologizing both their minds and bodies with the idea of disintegration. There is no open door for such as

these. The teachings that Jesus gave us opened the door in part, to be sure; but his words were not rightly interpreted.

Among our great sages and poets, we have evidence that they glimpsed something of the hereafter. But without the basic ideas of Theosophy, which I declare to be the hope of the world, they too had their limitations.

Today we are together; but we may never see each other again. But bring Theosophy into your hearts, and you open doors leading to happiness for the human race. Man, in his essential divinity, in his spiritual immortality, is a part of this great evolutionary organism. Conscious of the immutable laws of life, he has something to think about! Life is so much grander! He can love better; he can trust better; he can serve his family better; he can conquer and understand himself better when he applies Theosophy to his daily life and accepts it. It is not forced into his mind; but he accepts it as the key that opens the door to the grander destiny not only of America but of the world. And I feel that in the distant future all countries can depend on America.

VI — EUROPE LOOKS TO AMERICA

In Germany one of the most inspiring impressions I received was the industry of the people. They have cultivated all their land since the armistice, even to the patches beside the railroad-tracks. All

the way from Sweden to Berlin and from Berlin to Nürnberg, I do not think I saw a square foot of land that was not under cultivation, or else forest-clad. That was an evidence of great industry and energy.

Yet in meeting people of all classes,—in the hotels, on the cars, at my lectures, in my inquirers' meetings, at my receptions, in going about from place to place, in seeing people generally, and in visiting the institutions in Berlin, Nürnberg, and elsewhere,—it was apparent to me that they had lost faith in what they once believed.

The larger number do not rely on their former religious faith; and let me tell you the 'gospel truth': the Germans are looking to America for the salvation of their country — not merely as to material interests, but as to spiritual things. They think that America is so much greater than it is, spiritually! They know so little of the discouraging aspects of our politics, our systems of education, our distressing social and industrial relations, the divorces, the vices, and the crimes with which our papers are filled. Why, those dear German people are like little children in their trust in us! They have thrown off their old sorrows, they have stepped out into a trust that is most Theosophical. Led on through their suffering, their despair, and their sorrow, they are seeking truth from a new angle.

In Holland, too, it almost seemed as though the people were the duplicates of the personalities I had met in other countries, for everybody was for the

elimination of war; everyone was for the creation of a bond of Brotherhood; and their minds were turned to America. I wondered if the American people could know and understand how they are being challenged; what superb and splendid opportunities they have, not only to bring to these suffering countries material help and commercial co-operation, but the spirit of Brotherhood on all lines — so that a door of hope might open in America to all nations, through the manifestation of universal brotherhood, based on the old teachings of spiritual liberty that are a part of our heritage.

The greed of the world is the death of the world. The man who is occupied with trying to gain control over others, so that he may stand before the public as 'prosperous' — that man is in the death-throes of his own soul and his life. We must think in a new way and we must think more deeply if we are to find the light. One cannot be satisfied with intellectual knowledge alone. Humanity must broaden its vision and depend upon its own Higher Self. Self-directed evolution alone can free it from the bondage of suffering and doubt. So, with no apology, I tell you that the teachings of Theosophy are what every mother and father should have, every teacher too — above all, the discouraged and the disheartened; and all can have it without price.

In England too the sorrows of the war were very manifest. In London one could scarcely pass a block without seeing many women in the blackest

mourning, and with the saddest faces. They seemed to be wandering in the shadows of their doubts in an effort to find their souls. Thousands of people were unemployed. And I wondered if they did not sometimes say to themselves: "Here are our churches; here is our civilization; here is this system of thought and here is that; there are fads and will-o'-the-wisps everywhere; but we are hungry — not only hungry physically, but spiritually!"

Surely some very splendid people try to do good, both inside and outside the churches. But alas! the people of the nations are not united in a sublime spiritual effort for true Brotherhood. And there is no one great and grand purpose capable of arousing humanity, capable of uniting men into a single bond of aspiration, of belief and trust and doing, save in the doctrine of Universal Brotherhood.

Turning to America, I say that we must have better laws. I talked in Germany with a very wise man, formerly one of the Kaiser's ministers, a man quite open and broad-minded and opposed to militarism. He said to me: "One of my greatest studies is to see how your country holds together. A man is put in office at the head of a great nation like yours, with its splendid possibilities along all lines and its present wonderful material prosperity, and just as he is beginning to know something about the duties and responsibilities of this office, in governing that great nation, and about the needs of the people, his term is over, and another man is put in his place."

And I said to him: "You have mentioned the very thing that I have thought for years. A man taking a high official position such as the presidency of our country for a short time, is absolutely a slave: he is continually pressed by his constituents; this one must have this office and that one another. It might be possible for a president to hold himself so aloof that he would follow the Theosophical line of strict devotion to his duty, so that nothing would reflect upon his actions; but he is likely to be a prisoner; he is bound down and held and hemmed in by political influences, coming often from the very constituents who helped to put him in office."

VII — OUR LAWS AND LAW-MAKERS

Our laws should aim at opening new ways to benefit the American people. We should make our country's laws in such a way that we shall not be held down by them, because we are evolving; we are supposed to be moving on spiritual lines more truly than before. We should have more impersonal intelligence, more enlightenment, more trust in our ability to improve our laws, and more trust in the immutable Divine Laws, bringing us a higher sense of justice as time goes on.

I know that if I were a man and if my words could be listened to as are the words of some of the great orators of the nation, I would say: "Go more slowly in appointing your officials, and when you do select

a man, select one whom you can hold to, no matter what persecution may come. Study the religion of a man, the moods and the life of a man; for a man tied to creeds and dogmas, in spite of his best intentions, will introduce the psychology of his thought and his influence into the sphere of his work."

If we are all of God's great family, there must be within us, or above us, or around us, a Higher Law for humanity, new remedies for the unfortunate, the so-called 'criminal.' We should follow this Law. Then we could introduce in our legislatures resolutions that would stand forever. We should then very quickly discern that because a man studies law, that does not make him fit to form and to define our laws. Just because a man can pass certain examinations, that does not fit him to practise in our law-courts, where justice should prevail. I have great admiration for some lawyers, but very much disgust for some others. Yet even lawyers today are deprived of what belongs to them. The state should furnish institutions which would give these men an opportunity to study *themselves*, where they would study their motives as religiously as they do their political hopes and plans.

Think of this! Do you ever think how many unfortunate men may have been hanged or imprisoned for life, just because those who defended them had not the knowledge of their own dual natures, and therefore could not understand their clients? This is why we must carry the spirit of

mercy and a profound spirit of justice into every department of thought and action for our country's good. We must enlighten our public representatives as to their duty to their country, spiritually as well as materially.

We must keep the atmosphere of higher thought in our home and with our children. Care for them and love them, do everything possible for them; but above all educate them on the principles of Brotherhood! Teach them the self-evolution of their spiritual natures! Teach them the doctrine of Reincarnation! Make a picture for them — something fine and splendid — to show them that while they climb the ladder of higher things and meet their difficulties, they are throwing off the weaknesses of human nature within them. Teach them self-directed evolution! This in a simple way can be taught to a child four years of age.

Bring your children up with a new love and a new hope, and under the pressure of your own divine nature. With this example and with the knowledge of Theosophy, you can open doors of splendor not only for yourself, but for all the world. Your unselfish and sublime efforts will be written on the screen of time for all futurity, and long after you are gone they will be interpreted by a grateful posterity.



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THE GARDENS SURROUNDING THE MEMORIAL TEMPLE OF PEACE AND THE RÂJA-YOGA ACADEMY

International Theosophical Headquarters, Point Loma, California

THE MIRROR OF INFINITE BEAUTY

The Mirror of Infinite Beauty can be seen in the wonderful mysteries of the simplest flowers, in the trees, in the immensity of the ocean, in the stars and in the heavens. Then look into the eyes of humanity, and in spite of all we see there overshadowing the spiritual man, let a man challenge himself to find his own soul, and that Infinite Beauty will shine out through his eyes. It will warm and thrill his heart; and he will realize that the path of self-conquest has begun.

A MYSTERY

By J. G. Whittier

*The river hemmed with leaning trees
Wound through the meadows green;
A low, blue line of mountains showed
The open pines between.*

*One sharp, tall peak above them all
Clear into sunlight sprang:
I saw the river of my dreams,
The mountain that I sang!*

*No clue of memory led me on,
But well the ways I knew;
A feeling of familiar things
With every footstep grew.*

*Yet ne'er before that river's rim
Was pressed by feet of mine,
Never before mine eyes had crossed
That broken mountain line.*

*A presence, strange at once and known,
Walked with me as my guide;
The skirts of some forgotten life
Trailed noiseless at my side.*

*Was it a dim-remembered dream?
Or glimpse through aeons old?
The secret which the mountains kept
The river never told.*

“The Mirror of Infinite
Beauty”

“A life in harmony with Nature, the love of truth and of virtue, will purge the eyes to understand her text. By degrees we may come to know the primitive sense of the permanent objects of Nature, so that the world shall be to us an open book, and every form significant of its hidden life and final cause.”

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*“Wilt thou not ope thy heart to know
What rainbows teach, and sunsets show?
Verdict which accumulates
From lengthening scroll of human fates,
Voice of earth to earth returned,
Prayers of saints that inly burned, —
Saying, what is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain;
Heart's love will meet thee again.”*

— EMERSON

“THE MIRROR OF INFINITE BEAUTY”

“The world is a Mirror of Infinite Beauty, yet no man sees it. It is a Temple of Majesty, yet no man regards it. It is a Region of Light and Peace, did not man disquiet it. It is the Paradise of God . . . the Place of Angels and the Gate of Heaven.”—THOMAS TRAHERNE

I — TRAHERNE, THE SEER



REMEMBER years ago reading these words of a very wise Seer. I thought that in interpreting them from a Theosophical standpoint, we might go closer to the author's meaning; for in the confusion of the world today on all lines, perhaps out of a hundred we might find only five or ten who have the broader vision of life that would enable them to see that the infinite life is mirrored in the earth-life.

Man's experience on earth, which is but a station, a stopping-place in the progress of the soul, gives him the opportunity to find not only his own spiritual nature and the infinite powers within himself, but also to know the meaning of life and to see its beauty, even in the material resources of nature.

But the material life has been made paramount. The idea of only one earth-life has shut out man's

possibilities. Only a very few have sufficient comprehension of the grandeur and beauty of life to carry them through this existence in a trusting, hopeful, and far-seeing manner, so that when the great doctrine of Reincarnation is presented to them, they do not shrink from it, but rather grasp it and hold to it, and seek a further explanation, in order that they may have further insight into the meaning of the Infinite Beauty of Life.

Man's disquieting of this Region of Light and Peace, comes not altogether from intention, but because a great psychological wave of ignorance has been brooding over humanity for thousands of years. The uncertainty and the insecurity of human life make it impossible for man to realize in this life the Beauty and the Grandeur that is mirrored through the Infinite. Humanity must realize that the infinite laws which the Theosophists depend upon, which have fashioned everything and hold everything in their keeping, are also for us. It is for us to work with them.

To understand the glory of the Infinite Beauty of Life, we must thrill with the knowledge of our own essential divinity, we must find it within ourselves, in the depths of our hearts, of our consciences; and it must illumine our minds.

My sympathy for humanity is very great; for one who sees life as it is and sees what humanity has been suffering under for so many hundreds of years, must cultivate the spirit of compassion, of

tenderness, of gentleness, and an absolute desire to lift some of the burdens. I often meet charming people of great culture, who think themselves quite *au fait*. They have everything they want and expect the world to look at them and admire them. They have wealth, culture, and refinement, but they are lacking in that one great quality — the knowledge of their own essential divinity, which every man and every woman must have if they are to find the Region of Peace, the Temple of Majesty, and the Mirror of Infinite Beauty.

In Theosophy there are none of the gruesome aspects of the old dogmas that have weighed humanity down for ages. Perhaps this is the reason we can look at life so cheerily, so hopefully, so trustingly, and so compassionately. Theosophy teaches us to do so. It is the old Wisdom-Religion that was taught so far back that no one can tell when it was first taught. When it is studied, the glorious facts of the infinite life are brought out. They are waiting for humanity to read and to know.

It was only in an age of ignorance, when the multitude had no education, no culture, with man's brutal senses over-developed, that those who had greater knowledge, in a sense, thought it absolutely necessary to do something to bring the menacing multitude to obedience. And so they conceived of the great Infinite Center, the Supreme Deity, as a punishing and revengeful personal God. But it is just this that we must free our children from.

We must free our minds, we must free civilization, from the horror of such falsehoods. This must be done, no matter how one may think, or feel, or cling to the old teachings.

II — AN AGE OF INQUIRY

This is an age of inquiry. It is man's right to find his heritage, and he cannot find it until he challenges himself and learns who he is, what he is, whence he came, and whither he goeth. It is the answers to these all-important questions that Theosophy holds out and urges man to look into. It requires no wealth, no great intellectual attainments; it only requires a determined purpose to look upon life with a larger vision.

It would be a pity if none of my readers was at all uplifted by these teachings. I put myself in their places. I know when I lived in a Puritan town of old New England — Massachusetts,— how my soul would have reveled in the simplest teachings of Theosophy. I know that the world is hungry for it. It is so simple, so beautiful, and so sustaining. There is no price on Theosophy. It is free for the world. It lifts the veil and reveals the Infinite Beauty of Life. It shows man how he can live in the majestic consciousness of his own essential divinity, and what he can accomplish.

Galileo, I think it was, who said that in order to know whether the world was round or flat, he had to

go above it, so as to look down and see it. There is a bit of occultism in this. We must rise above our ordinary selves, and soar beyond the modern way of thinking. We must bury our prejudices and perhaps assume the attitude of mind we were in as little children in our innocent life. We must go back to those early days and begin over again, in a sense, and try to find in our hearts some of the tender feelings we had then, that we received then, but which we have let pass us. The artificiality of modern life is distorting and destroying the Mirror of Infinite Beauty — the spiritual life in man.

III — THEOSOPHY UPLIFTS AND ENLIGHTENS

It is the mission of Theosophy not only to lift humanity's burdens, but to enlighten the human mind. It points out that real knowledge is self-knowledge. This is to be gained through the challenging of the self, the finding of one's own strength and weaknesses, and recognising the duality of human nature. That which destroys man's faith and carries him away from the path on to the side-tracks of weakness and passion and vice, is the imperfect, animal part of his nature.

Yet there is mirrored in his soul this Infinite Beauty of Life which Traherne speaks of. It is for all men; but it is only to be unfolded through a new trust, a new conception of life, a larger love for humanity and a greater consciousness of the divinity

within. In order to reach that knowledge which belongs to him, man must rise above difficulties, above his former conceptions. He must make a new thought-world for himself. He must believe in himself. He must realize that in his soul he is a part of this Infinite Beauty, which is mirrored in earth-life. He must sing to his soul the music of peace and brotherhood. He must lift his heart above his weaknesses; and in the way of the true student, he must look down upon the temptations that cross his path, rather than be continually struggling to overcome them. This is an occult law which Theosophy teaches. It will come as the breath of life to those who have lost their friends, who are in despair — even to those who are homeless and hungry.

The Mirror of Infinite Beauty can be seen in the wonderful mysteries of the simplest flowers, in the trees, in the immensity of the ocean, in the stars and in the heavens. Then look into the eyes of humanity, and in spite of all we see there overshadowing the spiritual man, let a man challenge himself to find his own soul, and that Infinite Beauty will shine out through his eyes. It will warm his heart; it will thrill him; and he will realize that the conquest of self has been made.

Those who struggle in the shadows and perplexities of any kind — they too can find the Mirror of Infinite Beauty. To me this is far more promising and god-like and in every way more consoling than many of the teachings humanity has been following

for so many centuries. But of course two things cannot occupy the same place at the same time. So those who grovel in their weaknesses, in their doubts and their fears, who hold to the idea that there is but one life, simply because they and their forefathers were taught it, and because it is the popular belief — such will know nothing about the Infinite Beauty that is mirrored right here on this earth-plane. Yet even such may occasionally get a glimpse of it in the beautiful flowers, the grand harmonies of music, the voice of the one they love, or the words of some splendid book. But to be steadfast and firm on one's feet, to move along daily in the consciousness of one's divinity and the Infinite Beauty of Life, one must rise above himself, above his passions and desires, and take an absolutely new view of life, and live according to the knowledge gained.

This cannot be done until one eliminates from his mind the limitations that do not belong to the human soul. They are not a part of the Higher Self. They obscure and destroy all that is best and noblest in the nature and disquiet these Regions of Infinite Beauty.

I can give these teachings to a child who is making trouble, who is marking time with sad heredity — either of his parents or of more distant progenitors. I have seen children of ten years of age — not one but many — rise in their mental conception of the new possibilities of their own souls, under the in-

fluence of these teachings. They have not suffered in this life as much as older people have. But certainly I think at times that old half-memories come back to those dear young souls.

I am sure I have such memories, though I cannot tell what I was in my former life. I know I lived before; that satisfies me. But as I have said over and over again, I cannot tell whether I was a princess or a washerwoman; and I do not care anything about it. But the one thing I cling to is that Theosophy offers to every man wonderful keys of revelation to solve the problems and difficulties of life; to take a new view, and to fashion his thoughts and his life on wider and finer lines.

IV — STEP BY STEP WE CLIMB

I remember talking to a very learned man — a very splendid man — the Rev. Mr. Hepworth, who was at that time assistant editor of the *New York Herald*. He was in very poor health. He was a very broad-minded Unitarian. I talked to him of the beauty of Theosophy in a simple way; — because I myself do not feel that I am prepared to illustrate all the grandeur of the great teaching of Theosophy. Each man must find it for himself. I presume if I live many lives more than then I shall know a great deal more about Theosophy. So I speak carefully. I remember Mr. Hepworth saying: “Oh, the goal is grand and

beautiful; your theory is wonderful; but it is such hard work!”

But it is not so, if we go about it in the right way. To accept the teachings of Theosophy, to ingrain them into our lives and build ourselves up to a position where we can rise in our visions and in our conceptions of greater things, of the Infinite Beauty of Life, and look down upon and overcome our weaknesses, we must remember that step by step we climb. We all know this to be a fact in the lessons that we learn at school; and so it is in the study of Theosophy. We must not expect to acquire full knowledge in a day, a week, a month, a year, or even in one lifetime.

With the ultimate ever in mind, we must yet live for the day. No matter how great the present difficulties, the struggles in business and the duties that pertain to the day or to the subject in hand can bring home to us a realization of some of the Infinite Beauty of Life, that cannot come to us in any other way. We have not to look ahead to future years with fear and dread, but to eliminate from our minds all those ideas that have taken root in our blood, which make us the progeny of doubt and fear, and, according to the old conception, of sin.

But times are changing. People are daring to think more and to write more and to do more. The wonderful force of evolution is pushing its way into the thought-life of the world, and molding men's minds accordingly, and it tells us of the possi-

bility of making of this world the Mirror of Infinite Beauty.

V — THE WINE OF LIFE

Man gets what he works for, and if he doesn't work for it he doesn't get it. Mere thinking about the joy of life that I speak of and even reveling in it will not bring it. But when one wants truth so much that he is actually hungry for it, he gets it. It is the wine of life, so to speak — the revelation of the book of life. No language can describe it — the most beautiful things in life can never be described in words. I cannot conceive that love ever could be described. The holiest part of our religious nature can never be uttered in words, but it is the Region of Light and Peace.

Those who desire the truth, those who have the courage to enter the new life, those who have the desire to be reborn in a sense, must throw overboard everything that has held them down in their limitations, in their doubts, their fears, their dislikes, their passions. Why? Because the soul is seeking its evolution in the house of flesh; it is seeking to help the being to become that which it knows it can be. But the mind of man, even though cultured, is frequently the slave to this idea and that, this man's opinion and that man's opinion, and this ism and that ism, so that the mind does not reflect the Infinite Beauty of Life, but reflects only

life's confusion and corruption and distress and doubt.

Yet man is a majestic being if he knows his own spiritual nature, and works assiduously to become that which he was intended to be, that he may fulfil his mission as a noble representative of the Higher Law. Thus he may become a great factor in the divine scheme of things, making for the beauty of life, the harmony of life, the peace and the joy of life. He takes no part in the disquieting of the world. There is no selfishness in him. He is walking the path of self-conquest with such clear perceptions, such earnestness, such stedfastness, that his whole nature is reflected in the Mirror of Infinite Beauty.

The sublimity of these teachings can make new blood in the veins, bring those who are sickly to a position of self-evolution, even on the line of physical health. There is a splendor in soul-life; and when the soul reigns, commands, and overcomes, victory is won for the whole world. Then will man no longer disquiet the Region of Light and Peace. He will not be a blot on the escutcheon of civilization. He will have reached a point where he can challenge himself and say to his own passions, selfishness, and weaknesses, “Get thee behind me, Satan!” — for they are the Satans of his own creation. He will find that these conditions in his nature that are not controlled and not conquered in one life will have to be met and conquered in another.

We must realize that what counts in life is not what we want or what we believe in — it is what *is*

or what *will be*. We often hear people saying about Reincarnation: "I never want to come back to this old world again — never." But they have to come, just the same, until they have learned all its lessons; for the laws of life are immutable.

We cannot move the sun, nor the moon, nor the planets, nor the stars, but it is great to know that *we can change ourselves*; that we are the makers of our own destiny; that we can compel the brain-mind, which is but an instrument, to be under the control of the higher nature, the soul. We cannot depend merely upon the intellectual life, and be so wrapped up in it that when the body dies the soul has to go on and on returning to earth-life and trying it over again without having made any progress. The urge of the soul towards perfection never dies. We must have progress, evolution. This is the very fiber and core of the Theosophical teachings — eternal progress.

It is for us to nurse our higher natures, to nurse the potential qualities within us; to nurse the pictures and the dreams of a future life, of a better life in this life, and to hold tenderly and affectionately in our hearts the love of the Higher Law, which makes of this world a Mirror of Infinite Beauty for all.

Quotations from the Author's
book, "Theosophy: the Path of the
Mystic"

*“Is not one part of us body, and the
rest of us soul?”*

— PLATO

THE GREAT DISCOVERY: MAN IS NOT ONE, BUT TWO

THE DUALITY OF MAN'S NATURE

THERE is a great discovery which each must make for himself: that human nature is dual and that a battle is ever going on between the Higher Self and the lower, the angel and the demon in man.



Theosophy teaches the duality of man's nature — the higher, immortal part, and the lower, made up of passions and desires. When the higher dominates, there is knowledge and there is peace. When the lower rules, all the dark despairing elements of human life rush in upon the unguarded soul, and too often suicide is the result.



I bring the message that man, in his inner nature, is a being with a divine inheritance and immeasurable possibilities of evolution.



This strange duality! And how do human weaknesses creep in? First of all we turn the key of

selfishness in some closed door of the nature; then, before we know it, the door is open and in walks a stranger, an obsessive, potent force of evil, often with power enough to destroy the very being. No lens has as yet been made that can show you what this is, but it nevertheless exists. And the door of selfish desire once ajar, the incoming stranger is welcomed, entertained, permitted to enjoy the bounty of the intellectual life, permitted to sit in the very chamber of man's being, where only higher and splendid things should be.

This door may open to any of us, but know that it can never be shut, and kept shut, until our feet are planted on the eternal rock of knowledge and of trust, until we have the power — and absolutely know that we have it — to shut out the faintest tinge or touch or thought or vibration of anything that would mar the purity of that inner realm of mind that the soul works in and through.



There is a science of consciousness. . . . A knowledge of the laws of life can be neither profound nor wide which neglects it.



Once the duality of human nature is admitted by science, our asylums will become great schools of study from which a deeper understanding and a

larger compassion shall come. For without a study of the Self *in its duality*, mental disorders cannot be understood. A volume could be written on this one line alone, and the half not then be told.



How wonderfully far-seeing was that old teacher of bygone days, who left us this injunction: MAN, KNOW THYSELF! That is the key to the whole situation. Let man take the first step boldly in honest self-examination, with a daring that stops before nothing that may impede his path, and he will find very soon that he has the key to wisdom and to the power which redeems. Discovered through his own efforts, by the law of self-directed evolution, this key will open before him the Chambers of the Self.



For when a man has the courage to analyse himself — his purposes, his motives, his very life — when he dares to compare the wrong things in his life with the right ones, in the spirit of a love for humanity sufficient to make him willing to lay down his life for it if need be, he will find the secret of living. This is what I mean when I say that we are ever being challenged — challenged by the better side of our natures to stand face to face with ourselves. That is

the challenge of Theosophy, which ever pleads with man to reach out in recognition to the Divinity within. For this Divinity, this Knower, this Spiritual Companion, is ever pleading to be listened to, ever waiting to be recognised, ever ready to help and serve that it may bring the whole nature of man to its standard of godlike perfection.



These two forces: the physical dominated by the spiritual, the mind illuminated by treasures of truth and inspiration from the Higher Self, these two, working together, will bring about results that are unbelievable. Nor will it take all eternity to bring about these things. The very atoms of our body can be touched by the fire of divine life and brought into harmony with the mind and soul, controlled as the master musician controls his instrument, by the Higher Self.

For life is Light and Light is life, and the Christos-spirit is in everything in degree. Could we sit at the feet of the Law like little children, could we free our minds from misconceptions and learn from nature and listen to the Christos-voice within, oh what revelations would come to us! We should then be able to say, *This is immortal and that is mortal; this belongs to the animal nature of man, and that to the spiritual.* The power to do this is the power that we need, arousing us from the dead, so to speak, and bringing to us light and illumination.

There is something very wonderful about this brain-mind of ours; there is even something sacred about it because, though it does belong to the physical make-up of man, there still shine upon it as upon a flower the rays of the Spiritual Sun. But when some selfish desire shuts that light away, there seems no limit to its capacity to be used on lower, destructive lines. Have we not seen this exemplified in the recent great world-war? . . .

So that with all my soul I urge you to *look within*. . . . Take time to think, not in the ordinary way, but deeply, and the laws that govern life will be revealed.



Our problem is to transfer more and more of ourselves to the real battle-field. That field is one that consists of the feelings and thoughts of men; therefore, by right feeling and thought is the battle maintained. Our strength lies in keeping positive; in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have seized them and made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur; in dwelling on the conception of Brotherhood. . . .



Yet never can we reach that point of spiritual discernment until we have found within our own

hearts something new: a larger sympathy for all that lives, and a broader, deeper, grander conception of human life and the superb laws that govern it.



I think each is a focalization to a point of all the good and all the evil elements to which we have given conscious life in the past. At each moment, as we consciously incline toward good or evil, one or the other feeds into and fills the mind. And it is obvious that the point of connexion with either is that failing or virtue to which we are most inclined. However small a point, it must, if encouraged, lead to and involve all the rest on that side of the stores of our nature and the universe. If this is true, it follows that to give our *conscious* volitional encouragement and backing to any fault or any failing, is *an immensely pregnant move downward*.



But if effort be continual, if no failures or falls discourage the aspirant and are always followed "by as many undaunted struggles upward," he has always the help and counsel of the divine 'Daimon,' the 'Warrior'; and victory, however far away, is certain. For this is an unconquerable power, "eternal and sure," an actual presence and inspiration, if you will but recognise it, having faith and faith and faith.

Why then, it will be natural to ask, if this Warrior, fighting for us, is invincible, do we ever fail? It is lack of faith, unwontedness of resort to this place of energy, the habit of yielding to temptation without pause or thought, the non-recognition by meditation of the duality of our nature.

RECONSTRUCTION AND DUTY

I am always thinking of reconstruction, but it is the great keynote of effort at the present time, for it is a time of new things, new light, and very great help, if we invoke it.



The reconstruction of humanity! How shall we set about it? The first step, I hold, is to declare to man: *You are Divine! There is within you soul-life, and if you will to bring out that life it will reveal to you the truth; it will make clear every step that you take. Greatest of all, it will reveal to you your duty.* For humanity at present is working largely on mistaken lines of duty.



Duty is misunderstood as Justice and Equity are. Yet if we could free ourselves from the limitations of preconceived ideas — ideas that are literally riveted

into the mind — we could move out into the free air of harmonious thought and action, and would know what duty is. The things we believed in yesterday we should believe in no longer; the false gods we have worshiped in our home-life and the life of the nation, would vanish in the presence of the New Light.

For the Light is only waiting to be perceived. You need not go to India, nor wait for the touch of a Swâmî's hand, in order to find that Light. You can find it for yourselves, although since all have evolved differently, in different environments, under different conditions, and up to different points of understanding, one cannot say *when* or *how*. To establish a set rule for reformation would therefore be unwise. This we do know, however, that with the motive pure and the soul ever urging one upward, one moves forward naturally on lines of simple duty, and thus into the light of the higher nature and of Truth.



O ye men and women! Sons of the same Universal Mother as ourselves! Ye who were born as we were born, who must die as we must die, and whose souls like ours belong to the Eternal: I call upon you to arise from your dreamy state and to see within yourselves that a new and brighter day has dawned for the human race.

This need not remain the age of darkness, nor need you wait until another age arrives before you

can work at your best. It is only an age of darkness for those who cannot see the Light, for the Light itself has never faded and never will. It is yours if you will turn to it, live in it; yours today, this hour even, if you will hear what is said with ears that understand.

Arise then, fear nothing, and taking that which is your own and all men's, abide with it in peace for evermore!

— *From an address delivered to a native audience at Bombay, India, during the First Theosophical Crusade around the World (1896-7).*



Wisdom comes not from the multiplication of spoken or written instructions; what you have is enough to last you a thousand years.

Wisdom comes from the performance of duty, and in the silence, and only the silence expresses it.

WOMAN AND THE THEOSOPHIC HOME

TO THE AWAKENING WOMAN

THE world is starving for the psychological touch of something higher from women, and that 'something higher' can only spring from an inner devotional attitude of mind. Without devotion we cannot be real women.

The devotional spirit ought to be more cultivated by women, for it opens a path to the soul. Men are waiting for it unconsciously; they are longing to see it manifest in women's lives, and when it is so manifest they feel it and respond to its appeal, even without a word being said. Others feel it also, and our little children do.



The devotional keynote in woman's life makes home a sacred place, for it sanctifies every hour of the day. When this wonderful spirit plays into and over the life, you are buoyed up, inspired: nothing is impossible; nothing is hard; nothing is too much. The 'wave' carries you along, so to speak, and real magic is often the result. In depending solely on the intellectual life woman is starving herself, her children and her home, for she cannot convey to

those who love her the heart-touch which their souls are calling for and should have.



Theosophy has a special and unique message for the women of the world.



Woman, the reconciler, the world's peace-maker, holds the key to all the future in her hand.



Men can never find their true places in life until women have found theirs. They can never strike the true notes in their natures until women touch the key.



I hold that woman should stand to man as the Inspirer and the Helper. I should like to see women shine in this twentieth century; I think they have a great deal to do.



It is the inner life, the heart-life, that woman must seek and strive to realize, with all the courage and soul-determination of her being.



I plead for the cultivation of the Spiritual Will that lies back of every heart and mind. I plead with

woman to awaken to a realization of her divine potentiality to shape her own life and the lives of others to divine results. I plead with her to awaken to her mission in the world.



Woman is more mystical than man; she lives more in the heart. Her emotional nature, however, becomes a source of weakness if not governed understandingly. Could she harness and control that, new doors would open in her life continually; she would journey on an ever-ascending path of experience and spiritual growth.



What is woman's mission? It is to find Herself, and this means the release from bondage of the Real Woman within.



The greatest work that woman can do today is to become so sweetly feminine, so sweetly spiritual and strong, so grandly compassionate and helpful, that she will hold the whole human family in her keeping. She will make the home her altar, her kingdom; and from that altar, from that kingdom, shall be sent out the gospel of life to all people.

We do not want any brain-mind work in such a reformation. We want Divine Fire, the Divine Life, the splendid, royal warriorship of men and women. That is what we want and must have.



My effort is not to give you a carefully prepared scientific address, with its data, its statistics, and its appeal to the brain-mind. No! My effort is to arouse your enthusiasm, to awaken in you a burning desire to know more of your Real Selves that you may better do your real duties. My effort is to evoke the inner and unrecognised part of you — the superb Divinity within you, the Soul — that you may step forth as positive, strong, royal examples of right action.

I have no receipts for you, no sentimentality, no crutches for you to lean upon. There is but one issue here tonight, and it is this: shall the spiritual or the temporal woman rule? And my aim is to evoke from within you your own Divinity, that something which will give you the power to overcome all difficulties. Once you have evoked this unconquerable power, which is yourself in very truth, you will find that half the difficulties in your life will have disappeared, and that the other half can be met with a courage so royal, so superb, that you can actually transform them into helps and victories.

(From a Lecture to Women Only, in a series delivered early in 1911)

I cannot conceive how we are ever to adjust and redeem humanity, or how we are ever to make the home an ideal place of love and harmony, until women *understand themselves*. For only when in possession of this priceless knowledge — the knowledge of the Self — is it possible for either man or woman to develop and perfect that symmetry which is the ideal.



Woman has been slowly losing her way along the ages, beyond question — though the same may be said of man. But the obscurations and stumbling-blocks in woman's path have been many and great and have brought into her life an unrest that few men realize.

I believe that men know very little about the inner life of woman, for unless man is acquainted with himself, with his essential Divinity and his possibilities, how can he judge? On the other hand, if woman is unacquainted with herself, and in her turn knows not her essential Divinity, how can she understand life, or duty? How can she become the ideal woman that her heart is pleading with her to be?



False education and the errors of ages have surrounded woman with environments that are unnatural and unreal; and these in their turn have

crippled her genius and forced her into a life that is not hers.



Woman must 'know herself,' for this is her true mission. She must unveil the mysteries of her being, and in the unveiling she will become transformed physically, mentally, and spiritually, elevated to a higher expression of womanhood. She will no longer be limited to a small mental life, for her soul would not bear it. Her aspirations will be so high, her ideals so much higher, and her knowledge so much greater, that she will broaden her views, her life, her sphere of usefulness. Thus we should have not only the ideal woman, but the international woman. One nation would not be enough for her. She would hold the whole world in her love.



There is being enacted on the mental plane today a great battle in woman's life, a terrible struggle. It may not be written openly in history, but it is recorded in the atmosphere of the world and tells its story in the silence.



If woman is to attain the dignity of ideal womanhood, she must cultivate her femininity. She was

born a woman and she must *be* a woman, in the truest sense. Contrasts between man and woman exist, yet there is a balance — the heart-yearnings perhaps different in each, yet both reaching towards the same goal; their intellectual life somewhat different, developed under different conditions and environments, yet this too reaching towards the same consummation and achievement.

These contrasts hold within themselves, in the deep undercurrents of human life, a superb and glorious harmony. Woman in her true place, hand in hand with man in his, would bring about a new order of things — a new life, a resurrection of the spirit, a shining forth of the inner, higher, eternal qualities of the human soul.



Both men and women come from the same Divine Source; they are seeking the same goal, are a part of the same universal life, are guided by the same universal laws of being. Outward aspects are different in each, and duties are different; but the hunger for truth is the same in both, the spiritual will the same.



The first thing a woman has to learn, when she studies the laws governing her life, is that there is a negative and a positive quality in human nature, and

that negative women are always imposed upon. They are for ever sacrificing their lives to no beneficial result, for ever bearing children in disharmony, who must later suffer just as they have done. For there is no balance in their lives; there is no justice.

On the other hand, when a woman begins to live the higher life, and live it positively, forcefully and fully, the very atmosphere of her presence silences the meanest and most selfish efforts of her opposers.



You cannot make over the world in a moment, nor can you change woman's life in a moment. Realizing the mistakes that have been made all down the ages, therefore, and that Theosophy is the explanation and the key, let woman become acquainted *with herself*. Let her not become so anxious to succeed, however, that she loses her balance, and let her above all remember that the crucifixions in human life have often proved to be its blessings.

Let the woman who finds herself unhappily married, or suffering from conditions brought about through marriage, remember that these things came about *because she was not acquainted with herself*. Had she possessed the divine knowledge of Theosophy when the time for choice drew near; had she known how to accentuate in her life the positive quality, the power of intuition — the great spiritual factor in life — would have illumined her mind. It

would have brought to her a knowledge not only of her weakness but her strength.



Let woman become so in love with her Higher, Diviner Self, that she will feel the warrior-spirit developing and growing within her hour by hour and day by day. The shadows that hang over her, the fear, the unrest, the timidity and the dread, will pass away.



In studying themselves women should first of all study their nature in its duality — the play and interplay of the higher and the lower self. This step taken, they should then search out their greatest weaknesses, as revealed in the light of such study, and courageously begin to overcome them. This initiates a great process of purification, and with a devotional attitude of mind behind the self-analysis, a double work is going on: an inner work and an outer.



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